

THE RIG VEDA

# RIG VEDA

## VOLUME XX

Complete in 22 volumes

Mantra in Sanskrit  
with English Translation and Thorough Notes



DAV PUBLICATION DIVISION

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RIG VEDA

(Volume X)

ऋग्वेद

दशमो भागः

# RIG VEDA

Volume X

[Book IX, Hymns 1–114]

# ऋग्वेद

दशमो भागः

[नवमं मण्डलम्, सूक्तानि 1–114]

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ऋग्वेद संहिता

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RGVEDA SAMHITA

# ऋग्वेद संहिता

## नवमं षण्डलम्

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( १ ) प्रथमं सूक्तम्

( १-१० ) दत्ताचर्च्यास्य गृहस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

१६॥ स्वादिष्ठया मदिष्ठया पवस्तु सोम धारया । इन्द्राय पातवे सृतः ॥१॥  
 रक्षोहा विश्वचर्षणिरभि योनिमयोहतम् । द्रुणा सुधस्थुमासदत् ॥२॥  
 वरियोधातमो भव मंहिष्ठो वृत्रहन्नमः । पर्षि राधो मधोनाम् ॥३॥  
 अम्यर्ष महानां देवानां वीतिमन्धसा । अभि वाजमुत श्रवः ॥४॥

1.

Svádishthayā mādīshthayā pāvasya soma dhārayā | īndrāya pātave sutāḥ || 1 || rakshohā viśvācarshanir abhí yōnim áyohatam | drūṇā sadhástham ásadaḥ || 2 || varivodhátamio bhava māñhishtho vṛitrahánfamaḥ | párshi rádho ma-  
 ghónām || 3 || abhy àrsha mahánām deyánām vitim ándbasā | abhí vājam uta śrávah || 4 ||

# RGVEDA SAMHITĀ

## BOOK NINE

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1

O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self. 1

It is all-beholding, and a destroyer of the wicked, when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. 2

May you be the lavish giver of wealth, most bounteous, the subduer of enemies and may you bestow on us the riches of the affluent. 3

Flow onward to the sacrifice with Nature's bounties and flow here for our strength and fame. 4

त्वामच्छा चरामसि तदिदर्थे दिवेदिवे । इन्द्रो त्वे ने आश्रसः ॥५॥

tvám áchā caramasi tād id  
ártham̄ divé-dive | índo tvé na āśásah || 5 || 16 ||

"१७" पुनाति ते परिसूतं सोमं सूर्यस्य दुहिता । वारेण शश्वता तना ॥६॥  
तमीमप्त्वीः समर्य आ गृभणन्ति योषणो दशो । स्वसारः पार्ये दिवि ॥७॥  
तमी हिन्वन्त्यग्रुवो धर्मन्ति वाकुरं दत्तिम् । त्रिधातुं वारुणं मधु ॥८॥

punāti te parisrūtam sōnaup sūryasya duhitā | vārena  
śāśvatā tānā || 6 || tām īm ānyih samaryā á grībhṇanti yó-  
shaṇo dāsa | svásārah párye diví || 7 || tām īm hinvanty  
agrúvo dhāmantī bākurām̄ dr̄itim | tridhātu vāraṇām mádlu  
|| 8 ||

अभीरुममध्या उत श्रीणन्ति धेनवः शिशुम् । सोमुमिन्द्राय पातवे ॥९॥  
अस्येदिन्द्रो मदेष्वा विश्वा वृत्राणि जिघते । शूरो मृघा च मंहते ॥१०॥

abhimām ághnyā utá śrīnānti dhenávali sisum | só-  
mam̄ índrāya pātave || 9 || asyēd índro mádeshv á vís̄vā  
vṛitrāṇi jighnate | sūro maghā ca mañhate || 10 || 17 ||

O dropping divine elixir, we come to you only; this divine worship, offered day by day, is for you only; our invocations are to you alone, and to none else. 5

May the dawn, the daughter of the sun, purify this elixir; your elixir of divine love is gushing in streams through the eternally outstretched ultra-psychic fleecy filter. 6

The ten sister-fingers seize you in the sacrifice (for cleansing the stems of plant with water and squeezing out the sap) on the auspicious day. 7

The fingers carry the plant of the elixir. They, the enlightened priests, crush it and squeeze out the glittering sap on the water skin. The sweet sap is imbibed with three qualities (of invigorating body, mind and intellect), and is enemy-averting. 8

The inviolable kine mingle this fresh celestial elixir with their milk for the enjoyment of the aspirant, the resplendent self. 9

In the exhilaration of this devotional elixir, the aspirant self smites all evil tendencies and bestows prosperity (on the devotees). 10

## ( २ ) द्वितीयं सूक्तम्

( १-१० ) दशर्चस्यास्य सूक्तस्य काष्ठो मेपातियिर्क्षणिः । पवानः सोमो देवता । गायत्री छन्दः ॥

११८॥ पवस्व देववीरति पुवित्रे सोमं रंहा । इन्द्रमिन्द्रो वृषा विश ॥१॥  
आ वच्यस्व महि प्सरो वृषेन्दो द्युम्बवत्तमः । आ योनिं धर्णन्मिः संदः ॥२॥  
अधुक्षत प्रियं मधु धारा सुतस्य वेधसः । अपो वैमिष्ट सुकनुः ॥३॥  
महान्ते त्वा महीरन्वापो अर्षन्ति सिन्धवः । यद्भास्मिर्वासयिष्यसे ॥४॥  
समुद्रो अप्सु मासृजे विष्टम्भो धरुणो दिवः । सोमः पुवित्रे अस्मयुः ॥५॥

## 2.

Pávasva devavír áti pavítrap̄ soma ráñhya | índram  
indo vríshá vísa || 1 || á vaeyasva máhi psáro vríshendo  
dyunnávattamah | á yónim̄ dharmash sadah || 2 || ádhu-  
kshatá priyámá madhu dhárā sutasya vedhásah | apó vasi-  
shṭa sukrátuh || 3 || mahántam̄ tva mahír ánv ápo arshanti  
síndhavaḥ | yád góbhír vasayishyáse || 4 || sainudró apsú  
márije vishtambhó dharúṇo divah | sómaḥ pavítre asma-  
yuh || 5 || १८ ||

११९॥ अचिकदुदृष्टा हरिमहान्मित्रो न दर्शतः । सं सूर्येण रोचते ॥६॥  
गिरस्त इन्दु ओजसा मर्मज्यन्ते अपस्युवः । याभिर्मदायु शुभ्से ॥७॥  
तं त्वा मदायु घृष्यते उ लोककुलुमीमहे । तव प्रशस्तयो महीः ॥८॥

acikradad vríshá hárū mahán mitrō na darsatāḥ | sám  
súryeṇa rocate || 6 || giras ta inda ójasa marmrijyánte apas-  
yuvah | yábhír mádaya súmbhase || 7 || tam̄ tva madaya  
ghríshiyaya u lokakṛitnūm̄ imahē | tava prasāsfayo mahih  
|| 8 ||

O elixir of joy-divine, dear to Nature's bounties (or sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer. <sup>1</sup>

O blissful elixir, the mighty showerer (of blessings) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position. <sup>2</sup>

The stream of the effused creative juice of bliss furnishes the joy-giving milk. Rich in qualities and reactions, it is mingled with waters. <sup>3</sup>

When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you. <sup>4</sup>

The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic fleecy filter). <sup>5</sup>

This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun. <sup>6</sup>

O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration. <sup>7</sup>

We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration. <sup>8</sup>

अस्मभ्यमिन्दविन्द्युर्मध्यः पवस्तु धारया । पर्जन्यो वृष्टिमाँ इव ॥९॥  
गौषा इन्दो नुपा अस्यश्रसा वाजुसा उन । आत्मा युजस्ये पूर्व्यः ॥१०॥

asmábhyam indav indrayür madhyah pavasya dha-  
raya | parjanyo vrishṭimāni iva ॥ ९ ॥ goshā indo nrishā asy  
asyasā vajasa uta | atmā yajñásya purvyaḥ ॥ १० ॥ १० ॥

## ( ३ ) तृतीयं सूक्तम्

(१-१०) दशचत्वार्थ्य सूक्तस्याजीगर्भः शुनःशेषः ( कृत्रिमो वैश्वामित्रो देवरातः ) ऋषिः । पवमानः  
सोमो देवता । गायत्री छन्दः ॥

- ॥१॥ एष देवो अमर्त्यः पर्णवीरिव दीयति । अभि द्रोणान्यासदम् ॥१॥  
एष देवो विपा कृतोऽति छर्मि धावति । पवमानो अदाभ्यः ॥२॥  
एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिवाजाय मृज्यते ॥३॥  
एष विश्वानि वार्या गूरो यज्ञिव सत्वभिः । पवमानः सिषासति ॥४॥  
एष देवो रथर्याति पवमानो दशस्यति । आविष्कृणोति वग्नुम् ॥५॥

## ३.

Eshā devō amartyaḥ parṇavir iva diyati | abhi drōṇāny  
āśādām ॥ १ ॥ eshā devō vipā kṛitō 'ti hvārānsi dhāvati | pā-  
vamāno ādābhyaḥ ॥ २ ॥ eshā devō vipanyūbhīḥ pāvamāna  
ritayūbhīḥ ॥ hārir vājaya mṛijyate ॥ ३ ॥ eshā vīṣvāni vārya  
śūro yām iva sātvabhiḥ | pāvamānah sishāsatि ॥ ४ ॥ eshā  
devō ratharyatī pāvamāno daśasyati ॥ avish kṛiṇoti vagva-  
num ॥ ५ ॥ २० ॥

O love divine, you are dear to the resplendent self. May you shower upon us streams of ambrosia, like a raining cloud. 9

O love divine, you are the giver of milch-kine, of children, of horses, and of food; you are the primeval soul of the cosmic sacrifice. 10

## 3

This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels 1

This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions. 2

This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle. 3

This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us. 4

This love divine, as it drops, hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds. 5

१२३॥ एष विप्रैरभिष्टुतोऽपो देवो वि नाहते । दध्यद्वलानि द्राशुर्षे ॥६॥  
 एष हिं वि धावनि तिगे रजौसि धारया । पवमानः कनिकदत् ॥७॥  
 एष दिवं व्यामरत्तिरो रजास्यस्पृतः । पवमानः स्वध्वः ॥८॥  
 एष प्रलेन जन्मना देवो देवेभ्यः सृतः । हरिः पूर्वत्रे अर्षनि ॥९॥  
 एष उ स्य पुन्ननो जंशानो जनयन्निषः । धारया पवते सुतः ॥१०॥

esha viprair abhishtuto 'po devo vi gahate | dādbad  
 rātnāni daśūshe ॥ 6 ॥ esha divam vi dhāvati tirō rájanī  
 dhāraya | pávamanah kānikradat ॥ 7 ॥ esha divam vy áśarat  
 tirō rájanī áspritah | pávamanah svadhvarah ॥ 8 ॥ esha  
 pratnēna jāmūna devo devébhyah sutah lārih pavitre  
 arshati ॥ 9 ॥ esha u sya puruvaro jañuano janayam iśhah |  
 dhāraya pavate sutah ॥ 10 ॥ 21 ॥

## ( ४ ) चतुर्थं सूतम्

( १. १० ) दण्डस्यान्य सूतस्याङ्गामो हिण्यम्नुप अर्थः । पवमानः सोमो देवता । गायत्री छन्दः ॥

१२४॥ सना च सोम जेष्ठि च पवमान महि श्रवः । अथो नो वस्यमकृत्य ॥१॥  
 मना ज्योतिः सना स्वर्विश्वा च सोमु सोमभगा । अथो नो वस्यसम्कृत्य ॥२॥  
 मना दक्षसुन क्रतुमप सोमु सृधो जहि । अथो नो वस्यममृत्य ॥३॥

## 4.

Sāna ca soma jeshi ca pávamana maṭhi śravah | áthā  
 no vāsyasas kṛidhi , 1 | sānā jyotiḥ sānā svār vīśva ca  
 soma saubhagā | áthā -- | 2 || sānā dáksham utá krátum  
 ápa soma mṛidho jahi | átha -- || 3 ||

This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters. 6

Away it rushes with its stream across the high regions into heaven and roars as it flows on. 7

Having completed the sacrificial rites, it goes to heaven across the inviolable regions. 8

The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties. 9

This elixir of love divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purifiaction. 10

O love divine, most nourishing, may you welcome (enlightened persons in the holy rites); win over (the enemies) and make us happy and prosperous. 1

O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous. 2

O divine bliss, give us strength, give us wisdom, drive away our adversities and make us happy and prosperous. 3

पवीतारः पुनीतन सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥  
त्वं सूर्ये न आ भज् तव कृत्वा तवेतिभिः । अथा नो वस्यसस्कृधि ॥५॥

pávítāraḥ punitana  
sómaṁ índrāya pátave | áthā — || 4 || tvám súrye na á  
bhaja táva krátvā távotíbhiḥ | áthā — || 5 || 22 ||

॥२३॥ तव कृत्वा तवेतिभिज्योक्षयेम सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥  
अभ्यर्थे स्वायुध सोम द्विवर्हैसं रथिम् । अथा नो वस्यसस्कृधि ॥७॥  
अभ्यर्थानपच्युतो रथि सुमल्लु सासुहिः । अथा नो वस्यसस्कृधि ॥८॥

táva krátvā távotíbhir jyók pasyema súryam | áthā —  
|| 6 || abhy àrsha svāyudha sóma dvibárhasam rayim | áthā — || 7 || abhy àrshánapacyuto rayim samátsu sásahih | áthā — || 8 ||

त्वां यज्ञेर्वीवृथन्पवमान विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥  
रथि नश्चित्रमुभिन्मिन्दो विश्वायुमा भर । अथा नो वस्यसस्कृधि ॥१०॥

tvám yajñaír avīvridhan pávamāna vídharmāṇi |  
áthā — || 9 || rayim naś citrám asvínam índo visváyum á  
bhara | áthā — || 10 || 23 ||

O priests, press out joy-giving elixir to please the aspirant self, and make us happy and prosperous. 4

O blissful elixir, by your power and protections, may we live long to enjoy the sun. Please make us happy and prosperous. 5

By your wisdom and protections, may we be able to behold the sun for a long time. Please make us happy and prosperous. 6

O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make us happy and prosperous. 7

O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous. 8

O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous. 9

O blissful Lord, bring to us varied wealth, abundant in cattle, and a full life. Please make us happy and prosperous. 10

## ( ९ ) पञ्चमं शुक्लम्

(१-२) एकादशवर्षम्याम्य सूक्ष्म्य कान्त्यपोऽस्मिनो देवलो वा क्रमिः । (३) प्रथमर्चे हृष्मः समिद्धो  
वापि: (२) द्वितीयाशासनमन्तरान् , (३) तृतीयात्या इवः; (४) चतुर्थी वहिः; (५) पञ्चम्या  
देवीद्वारा; (६) पष्ठया उपासानका, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्ट-  
म्यास्तिक्षेषो देव्यः सामनीकामागत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या  
वनम्यति, (११) एकादशयात्र स्वाहाकृतयो देवताः । (१-७) प्रथमादि-  
त्यत्वां गायत्री, (८-१) अष्टम्यादित्यत्वष्टाज्ञानुष्टुप् छन्दसी ॥

॥२४॥ समिद्धो विश्वतस्पतिः पवमानो वि राजति । प्रीणन्वृषा कनिकदत् ॥१॥  
तनुनगात्पवमानः शृङ्गे शिशानो अर्षति । अन्तरिक्षेण रारजत् ॥२॥  
ईळेन्यः पवमानो रयिविं राजति युमान् । मधोर्धरोभिरोजसा ॥३॥  
वहिः प्राचीनमोजसा पवमान स्तुणन्हरिः । देवेषु देव वृशते ॥४॥  
उदानेजिहते बृहद्वारो देवीहिरण्यर्थीः । पवमानेन सुष्टुताः ॥५॥

5

Sāmiddho visvātās pātiḥ pāvamāno vī rājati | prīṇān  
vrīshā kānikradat || 1 || tānūnāpat pāvamānah śrīngē śisāno  
arshati | antārikṣheṇa rārajat || 2 || ilēnyah pāvamāno rayīr  
vī rājati dyumān | mādhor dhārābhīr ójasā || 3 || barhīḥ prā-  
cīnam ojasa pāvamāna stṛīṇān bāriḥ | devēshu devā īyate  
|| 4 || yd atair jihate bṛihad dvāro devīr hirāṇyāyiḥ | pāva-  
mānena sūṣṭutāḥ || 5 || 24

॥२५॥ मुशिल्पे वृहती मुही पवमानो वृषण्यति । नक्तोषासा न दशते ॥६॥  
उमा देवा नृचक्षसा होनाग् देव्यो हुवे । पवमान इन्द्रो वृषा ॥७॥

sūṣilpē bṛihatí mahī pāvamāno vrīshanyati | nāktoshāsā  
ná darsaté | 6 | ubhā devā nrīcakshasā hótārā daīvyā huve |  
pāvamāna īdro vrīshā || 7 ||

(The elixir), the enkindled, the sovereign Lord of all, the showerer of blessings, the rejoicer, flows forth, pure in form, and in joy utters a thrilling sound. (*Idhma - Samidha = Agni = enkindled*) 1

(The elixir), pure-flowing, with body never-decaying, rushes onwards; sharpening its splendour in the height and glittering across the firmament, (it falls into the receptacle). (*Tanunpat*--with body never decaying) 2

Worthy of all praises, pure-flowing, bright, the bounteous giver (elixir of bliss) shines forth in its might with the sweet streams of water. (*Idyah*--worthy of praises) 3

The bright green-hued (or of golden colour), pure-flowing (elixir of bliss) rushes in its might. It occupies its seat (on sacred grass) pointing towards the east. (*Barhih*=seat on sacred grass) 4

The divine golden doors, praised by the priests together with the bliss are thrown open from the vast heaven. (*Devir-dvarah*=divine door) 5

The pure-flowing love divine, eagerly waits for the handsomely built, lofty and charming pair of night and dawn, not yet visible. (*Nakta-usasa* =pair of night and dawn) 6

I invoke the two celestial divine priests, the two deities who always behold men. (The bliss divine) is pure-flowing. (*Daivyau hotarau*=two celestial divine priests) 7

भारती पवमानस्य सरस्वतीना मही ।  
 इमं नो यज्ञमा गेमन्तिस्त्रो देवीः सुपेशासः ॥८॥  
 त्वष्टरम् ग्रजां गोपां पुरोयावानमा हुवे ।  
 इन्दुरिन्द्रो वृषा हरिः पवमानः प्रजापतिः ॥९॥  
 वनस्पतिं पवमानं मध्या समस्ति धारया ।  
 सहखवल्शं हरितं आजमानं हिरण्यघम् ॥१०॥  
 विश्वे देवाः स्वाहोरुति पवमानस्या गत ।  
 वायुर्वृहस्पतिः सूर्योऽस्मिन्द्रः सुजोषसः ॥११॥

bhárati pávamānasya sárasva-  
 tilā mahí | imám no yajñám á gaman tisrō devíh supésha-  
 sah || 8 || tváshtáram agrajám gopám puroyávānam á huve |  
 índur índro vríshá hárih pávamānah prajápatih || 9 || vánas-  
 pátim pávamāna mádhvā sám angdhi dhárayā | sahásra-  
 valśam háritam bhrájamānam hiranayáyam || 10 || víśve devāh  
 sváhákritum pávamānasyá gata | vāyúr bṛhaspátih súryo  
 'gnír índrah sajóshasah || 11 || 26 ||

## ( ६ ) पठं सूक्तम्

( १० ) ववचन्यास्य मृनस्य काशपोऽस्मितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥  
 १२६॥ मन्द्रया सोमं धारया वृषा पवस्त्वं देवयुः । अब्यौ वारेष्वस्मयुः ॥१॥  
 अभि त्यं मद्यं मदुमिन्दुविन्दु इति क्षर । अभि वाजिनो अर्वतः ॥२॥

Mandráyā soma dhárayā vríshá pavasva devayúh | ávyo  
 várashv asmayúh || 1 || abhi tyám mádyam mádam índav índra  
 iti kshara | abhi vājino árvatah || 2 ||

May the three beautiful divine virtues, culture, speech and wisdom, come to bless our sacred offerings of bliss divine. (*Bharati*, *Sarasvati* and *Ilha*-culture, speech and wisdom) 8

I invoke the architect of universe, the first-born, the protector, the leader, the golden coloured, pure-flowing divine bliss, delightful, resplendent, the showerer, the protector of all creatures. (*Tvast̄r*—the architect of universe) 9

O pure-flowing divine bliss, may you consecrate with your streaming ambrosia the ever-green resplendent, golden-hued forest vegetation along with its thousand branches. (*Vanaspati*—lord of forest; vegetation) 10

O all the divinities, the cosmic wind, the cosmic intelligence, the sun, the cosmic fire and lightning come together to the consecrating ceremonies of the joy divine. (*Svahakrtayah*-consecrating ceremonies) 11

O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer. 1

May you, O drops of elixir, sovereign as you are, effuse and shower on us exhilarating sap of joy that brings to us vigour of horses. 2

अभि त्वं पूर्व्यं मदै सुवानो अर्षं पवित्रं आ । अभि वाजमुत श्रवः ॥३॥  
 अनु द्रृप्सास् इन्द्रव् आपो न प्रवतासरन् । पुनाना इन्द्रमाशत ॥४॥  
 यमत्यमिव वाजिनै मृजन्ति योर्वणो दश । वने क्रीलन्तमत्यविम् ॥५॥

abhi tyām pūrvyām mā-  
 dam suvānō arsha pavitra ā | abhi vājam utā śrāvah || 3 ||  
 ánu drapsāsa īndava āpo ná pravātāsaran | punānā īndram  
 āśata || 4 || yám átyam iva vājīnam mr̄ijánti yóshano dāsa |  
 vāne kr̄ilantam átyavim || 5 || 26 ||

१२७॥ तं गोभिर्वृष्णं रसं मदाय देवर्वातये । सुतं भराय सं क्षेज ॥६॥  
 देवो देवाय धारयेन्द्राय पवते सुतः । पयो यदस्य पीपयत ॥७॥  
 आत्मा यज्ञस्य रंहा सुष्वाणः पवते सुतः । प्रुलं नि पाति काव्यम् ॥८॥  
 एवा पुनान इन्द्रयुर्मदै मदिष्ठ वीतये । गुहा चिदधिष्ठे गिरः ॥९॥

tám góbhír vr̄iṣhaṇām rásam módāya devávítaye | su-  
 tám bhárāya sám srija || 6 || devó deváya dhárayéndrāya  
 pavate sutáh | páyo yád asya pipáyat || 7 || átmā yajñásya  
 ráñhyā sushvānáh pavate sutáh | pratnáu ní pāti kávyam  
 || 8 || evā punānā īndrayúr módam madishṭha vītaye | gúhā  
 eid dadhishe gírah || 9 || 27 ||

Flow hitherward to us, and pour forth through the strainer  
that eternal exhilarating stream of celestial nectar which  
grants strength and food. 3

The sparkling stream of elixir flows in course of filtration  
with a speed and moves towards the resplendent soul like  
waters along a slope. 4

Far from the place of effusion and filtration, the plant of  
this elixir sportingly grows in forests. The ten fingers pluck  
it and cleanse, just as (men rub down) a strong horse. 5

May you, after effusion, pour forth this elixir in milk and  
mix to be enjoyed by Nature's bounties and for our  
exhilaration. 6

The milk of divine love, when effused, flows to the receptacle  
in streams for the enjoyment of the aspirant. It sustains  
and strengthens the self. 7

The expressed sap of divine love is the soul of the cosmic  
sacrifice. It flows with speed bringing blessings. It main-  
tains its ancient regards and seerhood. 8

This most delightful exhilarating divine sap is offered to  
the resplendent self for his acceptance. It resounds with a  
thrill (when it flows from the filters) in the ceremonial  
hall. 9

( ७ ) सप्तमं सूक्तम्

(१-९) नवचंस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा क्षमिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

**॥१२८॥** असृग्रुमिन्दवः पृथा धर्मनृतत्ये सुश्रियेः । विद्वाना अस्य योजनम् ॥१॥  
 प्रधारा मध्यो अग्रियो महीरपो वि गाहते । हुविर्हुविष्णु वन्द्यः ॥२॥  
 प्रयुजो वाचो अग्रियो वृषावै चकदृष्टेन । सद्ग्रामि सत्यो अध्वरः ॥३॥  
 परि यत्काव्या कुविर्नृम्णा वसानो अर्थात् । स्वर्वाजी सिषासति ॥४॥  
 पवमानो अभि स्पृष्ठो विशो राजेव सीदति । यदीमृष्णन्ति वेघसः ॥५॥

7.

Áśrīgram índavah̄ pathá dhármanн ritásya susrīyah | vi-dānā asya yójanam || 1 || prá dhárā mádlhvo agriyó malír apó ví gāhate | havír havíshshu vándyah || 2 || prá yujó vācō agriyó vrísháva cakradad vāne | sádmābhí satyó adhvaráh || 3 || pári yát kávyā kavír urimñā vásāno árshati | svār vājí sisbāsatि || 4 || pávamāno abhi spríshlo viśo rájeva sīdati | yád īm ṛin্যánti vedhásah̄ || 5 || २४ ||

**॥१२९॥** अव्यो वारे परि प्रियो हरिवनेषु सीदति । रेभो वेनुष्यते मृती ॥६॥  
 स वायुमिन्दमूर्खिनो साकं मदेन गच्छति । रणा यों अस्य धर्मभिः ॥७॥  
 आ मित्रावरुणा भग्नं मध्वः पवन्त उर्मयेः । विद्वाना अस्य शक्मभिः ॥८॥

ávyo vāre pári priyó hárir váneshu sīdati | rebhó vanushyate matí || 6 || sá vāyúni índrami asvínā sākám mádena gachhati | ráyā yó asya dhármabhiḥ || 7 || á mitrávárupā bhágam mádlhvah̄ pavanta urmáyah̄ | vidānā asya sákmabhiḥ || 8 ||

The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth. 1

Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent. 2

The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds. 3

When the seer, the love divine, full of ample treasures, goes round in the midst of the recitations (by devotees), then the mighty resplendent self seated in the heaven (of heart) rejoices and accepts the invocations. 4

When it (the love divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose. 5

The green-tinted (love divine), dear to the cosmic forces (or spiritual instincts), blends with the water, and then moves forward for filtration on the ultra-psychic woollen sieve in the midst of the thrilling chants by the welcoming priests. 6

He, the householder, who is assiduous in the technique of effusion and filtration of the divine elixir, is blessed by bounties like wind, fire and the twin divines. 7

The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. The worshippers who accept the virtues of this elixir are rewarded with happiness. 8

अुसम्यं रोदसी रुयि मध्ये वाजस्य स्रानये । श्रवो वसूनि सं जितम् ॥९॥

asimābhyaṁ rodasi rayīm mādhyo vājasya sātāye  
śrāvo vāsūni nām jitam ॥ 9 ॥ 29 ॥

( ४ ) भष्मं सूक्ष्म

(१-९) नवर्चस्यास्य सूक्ष्मस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन् । वर्धन्तो अस्य वीर्यम् ॥१॥  
पुनानासंभ्रमूषदो गच्छन्तो वायुमधिना । ते नो धान्तु सुवीर्यम् ॥२॥  
इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय । ऋतस्य योनिमासदम् ॥३॥  
मूजन्ति त्वा दश क्षिपो हिन्वन्ति सुप्त धीतयः । अनु विप्रा अमादिषुः ॥४॥  
देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः । सं गोभिर्वासयामसि ॥५॥

8.

Etē sōmā abhí priyām īndrasya kāmam aksharan | vār-  
dbhanto asya vīryām || 1 || pumānāsaś camūshādo gāchanto  
vāyūm asvīnā | té no dhāntu suvīryam || 2 || īndrasya soma  
rādhase punānō hārdi codaya | ritāsyā yónim āsādam || 3 ||  
mrījānti tvā dāsa kshīpo hinvānti saptā dbitāyah | ánu  
vīprē amādishuh || 4 || devébhyaś tvā mādāya kām̄ srijanām  
ati meshyāḥ | sām̄ góbhīr vāsayamasi || 5 || 30 ||

O heaven and earth, for the acquisition of this exhilarating divine love, may you win for us fame and riches. 9

## 8

The divine elixirs instil into the self the pleasing aspirations, enhancing his vigour. 1

Pure-flowing, filling the ladles, these (streams of divine love) proceed to the wind and the twin divines. May they sustain our strength and vigour. 2

O pure effusing divine elixir, you provide gratification to the resplendent self. May you impel him to participate in the place of benevolent works. 3

The ten fingers effuse you and the seven participating priests caress you; the sages gladden you. 4

When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties. 5

१३॥ पुनानः कलशेष्वा वस्त्राण्यसुपो हरिः । परि गत्यान्वयत ॥६॥  
मधोन् आ पवस्य नो जाहि विश्वा अप् द्विष्पः । इन्द्रो सखोयमा विश ॥७॥  
वृष्टि द्विवः परि स्वय चुम्नं पृथिव्या अधि । महो नः सोम पूत्सु धाः ॥८॥  
नृचक्षेमं त्वा वयमिन्द्रपीतं सर्विदम् । भक्षीमहि प्रजामिष्म् ॥९॥

punānāḥ kalāśeshvā vāstrāṇy arushō háriḥ | pári gávyany avyata || 6 || maghóna ā pavasva no jahí vísvā ápa dvíshah | índo sákhayam ā vísa || 7 || vrishítim diváḥ pári srava dyummám pŕithivyá ádhi | sáho nah sóma pritsú dhāḥ || 8 || vricákshasam tvā vayám índrapitam svarvídam | bha-kshimáhi prajám ísham || 9 || ॥

## ( ९ ) नवमं सूक्तम्

(१-२) नवचर्चस्यास्य सूक्तम्य काश्यपोऽस्मितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥  
१३॥ परि प्रिया द्विवः कुविर्यामि नप्त्योर्हितः । सूवानो याति कुविक्रतुः ॥१॥  
प्रप्र क्षयोय यन्यसे जनाय जुट्टो अद्रुते । वीत्यर्थं चनिष्ठया ॥२॥

## 9.

Pári priyá diváḥ kavír vâyânsi naptyor hitáḥ | suvânó yáti kavíkratuh || 1 || prá-pra ksháyâya pányase jánâya júshlo adrúhe | vity àrsha cànishthayâ || 2 ||

When (the divine love) is purified in the pitcher of heart,  
it comes out radiant and green-tinted; when it is further  
mixed up with milk, it appears that it has put on the  
raiment derived from cow. 6

Flow on to us, who are your effluent devotees; drive away  
all our adversaries, O divine love; may you enter into the  
heart of the resplendent self, your real friend. 7

Pour down rain from heaven, and abundance upon the  
earth; uphold our strength, O love divine, in our struggle  
of life. 8

(O divine elixir) you are the contemplator of men, the  
loving beverage of the resplendent self and the knower of  
all things; may we, while adoring you, be blessed with  
progeny and food. 9

9

Not only wise, but you work with your penetrating  
wisdom; you are rightly placed at the source where effusion  
takes place. The one who enjoys and accepts you is raised  
to the highest statures, dear to heaven. 1

(O divine elixir), go forth in a most abundant stream, rich  
in sustenance; go to the guileless man, your owner, who  
praises you. 2

स सूनुर्मातरा गुच्छिर्जानो जाते अरोचयत । महान्मही क्रतुवृथा ॥३॥  
स सूस धीनिभिर्हिनो नृथो अजिन्वदुद्रुहः । या एकमक्षि वावृधुः ॥४॥  
ता अभि सन्तुमस्तृतं मुहे युवानुमा दधुः । इन्दुमिन्द्र नवे व्रते ॥५॥

sā sūnūr mātārā

sūcīr jatō jātē arocayat | malām malī ritavṛidha || 3 || sā  
saptā dñ̄tibhir hitō nadyo ajinavad adrūhah | yā ēkam ākshi  
vāvṛidhuh || 4 || tā abhī sāntam āśritam mahē vuvānam ā  
dadhuḥ | īndum īndra tāva vratē || 5 || 32 ||

"३३" अभि वद्विरमत्यः सूस पश्यति वावेहिः । किविद्वीरनर्पयत् ॥६॥  
अवा कल्पेषु नः पुमस्तमौसि सोम् योध्या । तस्मि शुनान जह्ननः ॥७॥

abhī vāhnir āmartyah saptā paśyati vāvalih , krīvir de  
vīr atarpayat || 6 || āva kālpeshu nah pumas tāmaisi soma  
yodhya | tāni punāma jaṅghanah || 7 ||

नू नव्यसे नवीयसे सूक्ताय साधया पुथः । प्रबृघद्रोचया रुचः ॥८॥  
पवमान् महि श्रवो गामश्चै रासि वीरवत् । सना मेधां सना स्वः ॥९॥

nū nāvyase nāvīyase  
suktāya sādhayā pathah | prathavād roeayā rūeah || 8 || pā-  
vamāna māhi śrāvo gām āśvam rāsi vīravat' sām medhām  
sānā svāh || 9 || 33 ||

That mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and the augmenters of eternal truths. 3

Effused by (the ten) fingers, the (love divine) gladdens seven guileless streams of sensation. May you magnify it, the one and undecaying. 4

O resplendent Lord, at your worship, they (the ten fingers) provide the ever-lasting and ever-youthful joy (the divine elixir) for your solemn service. 5

(The divine elixir) is an immortal bearer (of oblations to Nature's bounties); it beholds the seven rivers (of enlightenment), i.e. the elixir is mixed with water, full as a well; he quenches the thirst of the divine elements. 6

Protect us, O lord of bliss, manly in functions, during our undertaking and destroy that power of darkness against which we must contend (unitedly). 7

(O love divine), may you without delay speed on the road for our new praiseworthy hymns; as of old, please continue to display your radiance. 8

O purifier (love divine), you are always good to grant us abundant food, brave offsprings, cattle and horses. May you give us the discriminating wisdom, and also all that we need and cherish. 9

( १० ) दशमं सूक्तम्

( ११ ) नवर्चंगाम्य मूलम्य काम्योऽसितो देवलो वा क्रपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

"२४॥ प्र स्वानामो रथो इवावेन्तो न श्रैवस्ववः । सोमामो रुये अकमुः ॥१॥  
 हिन्द्यानामो रथो इव दधन्विरे गभस्त्वोः । भरासः कारिणामिव ॥२॥  
 राजानो न प्रशस्तिभिः सोमामो गोभिरज्ञते । यज्ञो न सुस धातृभिः ॥३॥  
 परि मुख्यनाम् इन्द्रयो मदोय बुर्हणो गिरा । सुता अर्षन्ति धारया ॥४॥  
 आभानासो विवस्वतो जनन्त उषसो भगम् । सूरा अष्वं वि तन्वते ॥५॥

10.

Pra svānāśo rātha ivārvanto nā śravas̄ ávah̄ sōmaso  
 rayé akramuh̄ ॥ 1 ॥ hinvanāśo rātha iva dadhanyirē gābhast-  
 tyoh̄ । bhārasaḥ karīpaṁ iva ॥ 2 ॥ rājano nā prāśastibhiḥ  
 sōmaso góbhīr añjate । yajñō nā saptā dhātrībhīḥ ॥ 3 ॥ pāri  
 suvānāsa īdavo mādāya barhāṇā girā । sutā arshanti dhā-  
 rayā ॥ 4 ॥ apanaso vivāsvato jāmanta ushāso bhāgam̄ । sūra  
 āñvam̄ vī fanvate ॥ 5 ॥ ॥

"२५॥ अप् ह्वारा मतीनां प्रुता क्रेष्वन्ति कारवः । वृष्णो हरस आयवः ॥६॥  
 समीचीनासे आसते होनारः सुसजामयः । पुदमेकस्य पिप्रतः ॥७॥  
 नाभा नाभिं न आ ददौ चक्षुश्चित्सूर्ये सचो । कुवेरपत्यमा दुहे ॥८॥

ápa dyāra matmām pratna ḥīnyanti kārāvah̄ । vrishmō  
 hārasa áyāvah̄ ॥ 6 ॥ samicināsa ásate hōtarah̄ saptājāmayaḥ ।  
 padām̄ ēkasya piprataḥ ॥ 7 ॥ nābhā nābhīm na á dade e-  
 kshus̄ cit sūrye sāca । kavér ápatyam á duhe ॥ 8 ॥

The elixirs of bliss, longing for food and strength, uttering a sound like chariots, or like horses, have come here for the sake of excellence and prosperity. 1

Coming like chariots (to the place of work and worship), they (the stems of the plant of divine juices) are upheld in the arms (of the priests) or as a load in the arms of a toiler. 2

The libations (of the herbal juices) are anointed with milk (of devotion) as kings with praises and tended as a worship by seven priests. 3

The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration. 4

The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound. 5

The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice. 6

The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective. 7

I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant). 8

अभि प्रिया दिवस्पुदमध्युर्मिर्गुहा हुतम् । सूरः पश्यति चक्षसा ॥९॥

abhi

priyá divás padám adhvaryúbhír gúha hitám | surah pas-  
yati cákshasā ॥ 9 ॥ ३५ ॥

( ११ ) एकादशं सुक्लम्

( १-९ ) नवर्चस्याभ्य सूक्लस्य काश्यपोऽस्ति देवलो वा ऋषिः । पवसानः सोमां देवता । गायत्री छन्दः ॥

१३६॥ उपास्ते गायता नरः पवमानायेन्दवे । अर्भ देवाँ इयक्षते ॥१॥  
 अभि ते मधुना पयोऽथर्वाणो अशिश्रसुः । देवं देवाय देवयु ॥२॥  
 स नः पवस्य शं गवे शं जनाय शमर्वते । शं राज्ञोषधीभ्यः ॥३॥  
 वृभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे । सोमाय गाथमर्चत ॥४॥  
 हस्तच्युर्नेभिरद्विभिः सुतं सोमं पुनीतन । मधुवा धावता मधु ॥५॥

11.

Uपास्ता गौयता नराह पावमानायेन्दवे । abhi deváu  
 syakshate ॥ 1 ॥ abhi te mádhunā páyó 'tharvāno asisrayuh ।  
 deváu deváya devayu ॥ 2 ॥ sá nah pavasva śam gáve śam  
 jánāya śam árvate । śam rājann óshadhibhyah ॥ 3 ॥ ba-  
 bhráve nú svátavase 'runāya divispríse । sómaya gáthám  
 arcata ॥ 4 ॥ hástacyutebhir ádribhih sutáu sómam puni-  
 tana । mádhav ā dhāvatā mádhū ॥ 5 ॥ ३६ ॥

The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir. 9

## 11

Sing, O leaders of ceremonies, to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is extracted). 1

To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinities. 2

O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants. 3

May you recite praises to the bright and brown, self-vigorous, and heaven-touching divine elixir. 4

Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir. 5

॥३॥७॥ न सुसेदुपं र्मादत द्विभ्रुमि श्रीणीतन । इन्द्रुमिन्द्रे दधातन ॥६॥  
 अमित्रहा विचर्षणः पवस्व सोम् शी गवे । देवेभ्यो अनुकामकृत् ॥७॥  
 इन्द्राय सोम् पातवे मदाय परि विच्यसे । मनश्चिन्मनस्पतिः ॥८॥  
 पवमान सुवीर्ये रथि सोम रिरीहि नः । इन्द्रुविन्देण नो युजा ॥९॥

· námaséd úpa sídata dadhnéd abhí śrīṇítana | índum in-  
 dre dadhátana || 6 || amitrahá vícárshaniḥ pávaeva soma  
 sám gáve | devébhyo anukāmakrit || 7 || índrāya soma pá-  
 tave mādāya pári shicyase | manascín manásas pátiḥ || 8 ||  
 pávamāna suvíryam rayim soma rírihi naḥ | índav índrena  
 no yujá || 9 || ३७ ||

(१२) द्वादशा सूक्तम्

(१-९) नवचर्चयास्थ सूक्तस्य काश्यपोऽस्तितो देवलो वा क्रपिः । पवमानः सोमो देवतः । गायत्री छन्दः ॥

॥३॥८॥ सोमा असृग्रुमिन्दवः सुना क्रुतस्य सादने । इन्द्राय मधुमत्तमाः ॥१॥  
 अभि विप्रा अनूषत् गावौ वृत्सं न मातरः । इन्द्रं सोमस्य पीतये ॥२॥  
 मदुच्युल्लेति सादने सिन्धोरुर्मा विपुश्चित् । सोमो गौरी अधि श्रितः ॥३॥

12.

Sómā asrígram índavah̄ sutá ritásya sádane | índrāya  
 mādhumattamāḥ || 1 || abhí víprā anūshata gávo vatsám ná  
 mātaráḥ | índram sómasya pítaye || 2 || madacyút ksheti sá-  
 dane síndhor ūrmá vipasēśit | sómo gaurí ádhi śritáḥ || 3 ||

(O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent self. 6

O divine elixir, the subduer of enmity, the most wise, filler of aspirations of godly men, may you shower prosperity on our cows and cattle. 7

O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent self. 8

O joy-bestowing effused elixir, may you give us by the grace of the resplendent Lord, such wealth of prosperity, as increases our vigour. 9

12

The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent self in the hall of this eternal sacrifice. 1

The wise men call upon the resplendent self to enjoy the divine elixir, as the mother kine low to their calves. 2

The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone). 3

दिवो नाभो विचक्षणोऽव्यो वारे महीयते । सोमो यः सुकर्तुः कृविः ॥४॥  
यः सोमः कलशेष्वां अन्तः पवित्र आहितः । तमिन्दुः परि षस्वजे ॥५॥

divó nábhā vicakshaṇo 'vyo vāre mahiyate | sómo yáḥ su-  
krátuh kavīḥ || 4 || yáḥ sómaḥ kaláṣeshv áñ antáḥ pavítra  
ābitah | tám īnduh pári shasvaje || 5 || ३८ ||

"६." प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि । जिन्यन्कोऽग्ने भधुश्वतम् ॥६॥  
नित्यस्तोत्रे वनम्पतिर्धीनामन्तः सर्वदुधः । हिन्द्यानो मानुषा युगा ॥७॥  
आभि प्रिया द्विवन्पुदा सोमो हिन्द्यानो अर्षति । विप्रस्य धारया कृविः ॥८॥  
आ पंवमान धारय रुद्धि सहस्रवर्चसम् । अस्मे इन्दो स्वाभवम् ॥९॥

prá vācam īndur ishyati samudrásyādhi vishtápi | jinvan  
kōsam madhuścūtam || 6 || nityastotro vānaspátiḥ dhinám  
antáḥ sahārdúghah | hinvanó mānushā yugā || 7 || abhí priyā  
divás padā sómo hinvanó arshati | vīprasya dhārayā kavīḥ  
|| 8 || á pavamāna dhāraya rayim sahásravarcasam | asme  
indo svābhuvam || 9 || ३९ ||

( १३ ) व्रयोदर्शं सूक्तम्

(१-९) नववर्चस्यासम सूक्तस्य काशयोऽस्तितो देवलो वा अधिः । पंवमानः सोमो देवता । गायत्री छन्दः ॥

"१०" सोमः पुनुनो अर्षति सहस्रधारे अत्यविः । वायोरिन्द्रस्य निष्कतम् ॥१॥

13.

Sómaḥ punānō arshati sahásradhāro átyaviḥ | vāyór īndrasya nishkritám || 1 ||

The elixir of bliss, the keen observant, the wise seer, worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter. 4

The one collected in the vats or pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together. 5

The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the necta shedding cloud. 6

The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar, inspires many generations of men. Such an elixir enlightens the intellects to their core. 7

The sagacious elixir has been brought from heaven; it flows in a stream to the happy and fortunate houses of the devotees. 8

O purifying divine elixir, may you shower upon us wealth of a thousand radiances, excellent in all respects. 9

The purifying love divine, flowing in a thousand streams and passing through the celestial fleecy filters, proceeds to Nature's bounties, such as the wind and the solar rays. 1

पवमानमवस्थयो विप्रमभि प्र गायत । सुप्ताणं देवर्वीतये ॥२॥  
 पवन्ते वाजमातये सोमाः सहस्रपाजसः । गृणाना देवर्वीतये ॥३॥  
 उत नो वाजमातये पवस्य बृहतीरिषः । युमदिन्दो सुवीर्यम् ॥४॥  
 ते नः सहस्रिणि रथि पवन्तुमा सुवीर्यम् । सुवाना देवास इन्द्रवः ॥५॥

pávamānam avasyavo vípram abhí  
 prá gāyata | sushvaṇām devávitaye ॥ 2 ॥ pávante vājasātaye  
 sómāḥ sahásrapajasaḥ | grīṇānā devávitaye ॥ 3 ॥ utá no vā-  
 jasātaye pávasva brihatír íshah | dyumád indo suvíryam  
 ॥ 4 ॥ té nah sahasrīṇām rayim pávantam á suvíryam | su-  
 vānā devāsa índavah ॥ 5 ॥ 1 ॥

॥ १ ॥ अत्या हियाना न हेतुभिरस्त्वयं वाजसातये । वि वाग्मव्यमाशवः ॥६॥  
 वाश्रा अर्षन्तीन्दवोऽभि वृत्सं न धेनवः । दृधन्त्विरे गर्भस्त्वोः ॥७॥  
 जुष्ट इन्द्राय भूत्सरः पवमान कनिकदत् । विश्वा अपु द्विषो जहि ॥८॥  
 अपघन्तो अरावणः पवमानाः स्वर्दिशः । योनावृतस्य सीढन ॥९॥

atyā hiyānā ná hetribhir áśrīgram vājasātaye | ví vāram  
 ávyam áśávah ॥ 6 ॥ vāśrā arshantíndavo 'bhí vatsām ná  
 dhenávah | dadhanviré gábhastyoh ॥ 7 ॥ júshṭa índrāya mat-  
 sarāḥ pávamāna kánikradat | víṣva ápa dvísho jahi ॥ 8 ॥  
 apaghnánto áravṇah pávamanah svardriśah | yuṣav ritásya  
 sidata ॥ 9 ॥ 2 ॥

May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage. 2

The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns. 3

O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food. .

May those divine libations of spiritual elixir, when effused bring to us thousand-fold wealth and excellent vigour. 5

Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter. 6

While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms. 7

O pure blissful love divine, you are acceptable and pleasing to the resplendent self. While uttering thrilling sound, may you destroy all our adversaries. 8

May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidel who refuse to offer worship, come and stay in the prime position of the eternal sacrifice. 9

( १८ ) पार्वत्सं सूक्ष्म

(१-८) अहर्वस्यात्य सूक्ष्मस्य काश्चोऽस्मिन्देहो देहो वा कर्ति । एवानः सोमो देहता । गायत्री इन्द्रः ॥

"परि प्रासिष्यदत्कविः सिन्धोरुमावधि श्रितः । कारं विश्वत्पुरुष्युहम् ॥१॥  
 गिरा यदी सर्वन्धवः पञ्च ब्रातो अपस्यवः । परिष्कृष्टन्ति धर्णसिम् ॥२॥  
 आदेत्य शुभ्यिणो रसे विश्वे देवा अमत्सत । यदी गोभिर्वसायते ॥३॥  
 निरिणानो वि धावति जहुच्छर्योणि तान्वा । अत्रा सं जिग्रते युजा ॥४॥  
 नसीभियो विवस्वनः शुभ्रो न मामृजे युवा । गाः कृष्णानोन निर्णिजम् ॥५॥

## 14.

Pári prásishyadat kavíh síndhor úrmáv ádhi śritáh | ká-  
 rám bíbhrat puruspríbam || 1 || girá yádī sábandhavah páñca  
 vrátā apasyávalah | parisbkriṇvánti dharnasim || 2 || ád asya  
 gushmíno ráse víṣve devá amatsata | yádī góbhír vasayáte  
 || 3 || niriṇānó ví dhāvati jáhac cháryāṇi tánvā | átrā sám  
 jighnate yujá || 4 || naptíbhír yó vivásvatah subhró ná mā-  
 mrijé yúvā | gáḥ kriṇvánó ná nírñjam || 5 || ३ ||

" अति श्रिती निरश्रता गृव्या जिग्रात्यप्यां । वृमुभिर्यति यं विदे ॥६॥  
 अभि क्षिपः समग्रमत मर्जयन्तीरिष्यस्पतिम् । पृष्ठा गृभ्णत वाजिनः ॥७॥  
 परि दिव्यानि मर्मैश्चादिश्चानि सोम् पार्थिवा । वसूनि याद्युयः ॥८॥

áti śrití tirascátā gavyá jigáty áṇvyā | vagnum iyarti  
 yám vidé || 6 || abhi kshípah sám agmata marjáyantir ishás  
 pátim | priśthā gribhūata vajinah || 7 || pári divyáni mā-  
 mriṣad víśváni soma párthivā | vásuni yāhy asmayuh || 8 || ४ ||

The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water), and with a thrilling sound pleasing to all, (it comes to a receptacle). 1

All the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts, honour the sustaining love divine with their chants of praises. 2

At that time, all Nature's bounties rejoice in expectation of getting their share of elixir, now enveloped (i.e. mixed) with milk and curds. 3

Descending from the cosmic (or ultra-psychic) filters, it hastens and passes through the interstices of the woollen cloth. Finally, it imparts the ecstatic feeling of unity with its friend, the resplendent self. 4

The divine extract is squeezed and cleansed by the fingers of the sacrificer, and it looks fresh and bright like a handsome young (horse). It makes the milk as one's own abode (i.e. it is mixed with milk and curds). 5

Expressed by the fingers, it proceeds obliquely to the produce of the cow (i.e. it is mixed with milk); it utters a thrilling sound which is familiar to the worshipper. 6

The fingers express the juice from the plant which is the lord of nourishment. They, the fingers, come close to each other at the time of cleansing, and hold vigorously the plant of the elixir. 7

O divine love, may you, holding all the treasures of heaven and earth, come favourably disposed to us. 8

( १५ ) पञ्चदशं सूक्तम्

(१५) अष्टवर्ष्यास्य मृतस्य काश्यपोऽस्मिनो देवलो वा क्रपिः । पतमार्तः सोमो देवता । गायत्री छन्दः ।

एष धिया गालयण्ड्या गृहो रथेभिरुशुभिः । गच्छज्ञिन्द्रस्य निष्कृतम् ॥१॥  
 एष पुरु धियायने वृहते देवतानये । यत्रामृताम् आसने ॥२॥  
 एष हितो वि नीयनेऽन्तः शुभ्रावता पुथा । यदी तुञ्जन्ति भूर्णयः ॥३॥  
 एष शृङ्गाणि दोधुयच्छिशनि यृथ्योऽु वृषा । नूम्णा दधान् ओजसा ॥४॥

15

Eshā dhiya yaty ānyva śiro rathebhir aśubhiḥ | gāchann  
 īndrasya nishkritam ॥१॥ eshā purū dhiyayate brihaté de-  
 vātātaye | yātraṇyitasa asate ॥२॥ eshā hito vi myate 'ntāḥ  
 subhrāvata pathā | yādi tuñjanti bhūrṇayaḥ ॥३॥ eshā śrin-  
 gāṇi dōdhotvāc chisite yuthyo vr̄isha | mriyā dādhana ījasa  
 ॥४॥

एष लक्ष्मिरीयने वाजी शुभ्रेभिरुशुभिः । पतिः सिन्धूनां भवन् ॥५॥  
 एष वसूनि पिव्दना परुषा ययिवाँ अति । अव शादेषु गच्छति ॥६॥  
 एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणं मुहीरिषः ॥७॥  
 एतमु ल्य दश क्षिपो मृजन्ति सुत धीतयः । स्वायुधं मुदित्तमम् ॥८॥

eshā rukmibhir iyate vājī subhrēbhir aśubhiḥ pātiḥ  
 sindhūnam bhāvan ॥५॥ eshā vasini pībdanā pārusha yayi-  
 vān ati | āva sādeshu gachati ॥६॥ etām mrijjanti mārjyam  
 upa drōṇeshv ayāyah pracakraṇām mahir ishah ॥७॥ etām  
 u tyām dāsa kshipo mrijjānti saptā dhitayah + svayudhām  
 madintānam ॥८॥ ५५॥

This love divine is heroic. Expressed intelligently by fingers, it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self. 1

This love divine engages in many sacred performances and promotes divine virtues, which adorn the men of immortal fame. 2

The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent self and to Nature's bounties). 3

He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures. 4

Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays. 5

At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline. 6

The priests express the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food. 7

The ten fingers, the seven priests, effuse out this well-weaponed divine elixir which yields great exhilaration. 8

( १६ ) सोडां भूलद

- ( १६ - c ) भर्वर्ण्यास्य तत्त्वं कामपोऽभितो देष्टो वा ऋषिः । पवसनः सोऽस्ते देवता । नाशी इतः ॥१॥  
 १६॥ प्र ते सोतारं ओष्ठोऽु रसं मदायु वृक्षये । सग्नो न तत्त्येतशः ॥२॥  
 कल्पा दक्षस्य गृथम् पो वसानुमन्धसा । गोषामध्येषु सम्भिम ॥३॥  
 अनेममस्य दुष्टं सोम्य पवित्रं आ सूज । पुनीहि न्द्रीय पातवे ॥४॥  
 प्र पुनानस्य चेतसा सोमः पवित्रं अर्थति । कल्पा सुधस्यमासदत् ॥५॥

## 16.

Pra te sotara॒ onyo rāśanā mādaya॑ glyishvaye॑ | sargō  
 na tākty॑ étasah॑ || १ || krātva॑ dākshasya॑ ratyām apō vāsa-  
 nam āndhasa॑ | goshām ānyeshu॑ saśeina॑ || २ || ānaptam apsu॑  
 dushtāra॑ sōmam pavitra॑ a॑ srīja॑ | punihindraya॑ pātave॑  
 || ३ || prā॑ punanāsyā cētasa॑ sōmāḥ pavitre॑ arshati॑ | krātva॑  
 sadhāsthām āsadat॑ || ४ ||

प्र त्वा नमोऽभिरिन्द्रवृ इन्द्र सोमा अगृक्षत । भुहे भराय कारिणः ॥५॥  
 पुनानो रूपे अव्यये विश्वा अर्धन्नभि श्रियः । शूरो न गोषु तिष्ठति ॥६॥  
 दिवो न सानु पिप्युषी धारा सुतस्य वेदसः । वृथा॑ पवित्रे॑ अर्थनि ॥७॥  
 त्वं सोम विपुश्वितुं तनो पुनान आयुषु । अव्ययो वारं वि धावसि ॥८॥

pra॑ tva॑ naunobhir॑ īdava॑ īdra॑  
 sōma॑ asrīkshata॑ | mahé॑ bhāraya॑ karīnah॑ || ५ || punano॑ rūpe॑  
 avyayye॑ visya॑ īrsham abhi॑ srīyah॑ || ६ || śūro॑ ha॑ goshū॑ tishthati॑  
 || ६ || divo॑ nā॑ sānu॑ pip्युषī॑ dhāra॑ sūtasya॑ vedhasah॑ | vṛthā॑  
 pavitre॑ arshati॑ || ७ || tvām॑ sōma॑ vīpaseftam॑ fāna॑ punūna॑  
 ayishu॑ | avyayो॑ vāram॑ vī॑ dhavasi॑ || ८ || ६ ||

O elixir of divine love, the persons who extract and effuse you out, do it for an exhilaration that is capable of destroying evils. You are a sap that pervades the entire space existing between heaven and earth. May your flow flash like a swift horse. 1

This (elixir) provides strength and speed. In sacred rites, it is mingled with food and water and mixed with milk of cow by our fingers. 2

This unassailable, invincible divine love abides in the cosmic vapours of firmament. May you pour it and purify on the ultra-psychic filter for the enjoyment of the resplendent self. 3

The loving elixir of that devotee who is purified by worship flows upon the ultra-psychic filter and settles at a worthy place, duly assigned in the ceremony. 4

O resplended self, these drops of love divine flow to you with praises and give you vigour for the impending great struggle of life. 5

Purified through the ultra-psychic woollen filter, the divine elixir attains all honours. It stands as if it is a hero in the midst of kine. 6

Nutritious stream of the invigorating love divine falls easily upon the straining cloth as the lofty rain from heaven. 7

O bliss divine, most wise, may you extend your grace and purify men. May your stream of love divine flow unceasingly through the ultra-psychic woollen filters. 8

( ६५ ) सप्तशः सूतम्

अवस्थाय पृक्षस्य काश्योऽसितो द्रवता वा ऊषिः । पवसन सामो देवता । गायत्री इन्दः ॥  
 १४१ प्र निश्चेन्द्र भिन्धयो ग्रन्तो वृत्राणि भृणीयः । सोमा अमृग्रमाशाखः ॥  
 अभि सुवानास इन्द्रयो वृष्टयः पृथिवीमिव । इन्द्रं सोमासो अक्षरन् ॥  
 अन्युमिस्त्वंगं मदुः सोमः पवित्रे अर्थनि । विघ्ननक्षांसि देवयुः ॥  
 आ कलांपु धावति पवित्रे परि पिच्यते । उक्त्येर्यज्ञेपु वर्धते ॥

17

Prá nimbeneva sindhavo ghmānto vītraṇi bhūriṇayā<sup>1</sup>  
 soma asrīgram āśāvah ॥ 1 ॥ abhi suvanāsa īndavo vṛish  
 yaḥ pṛithivīm iva | īndram sómāso aksharan ॥ 2 ॥ átyūri  
 matsarō mādaḥ sómaḥ pavitre arshati | vighnán rākshāḥ  
 devayūḥ ॥ 3 ॥ ā kalāseshu dhāvati pavitre pári shicyat  
 ukthaīr yajñéshu vardhate ॥ 4 ॥

अति त्री सोम रोचना रोहन्न भ्राजसे दिवस । इष्णान्त्सूर्य न चोदयः ॥  
 अभि विप्रा अनूपत मृधन्यज्ञस्य कारव्यः । दधानाश्रक्षसि प्रियम् ॥  
 तसु त्वा वार्जिनं नरो श्रीमिर्विप्रा अवृस्ववः । मृजन्ति द्रुवतानये ॥  
 मयोर्धरामनु क्षर तीव्रः सधस्यमासदः । चारुकुनाय पीतये ॥

áti tri soma rocanā rōh  
 ná bhrājase dívam | ishnán súryam ná codayah ॥ 5 ॥ al  
 vípra anūshata mūrdhán yajñásya kārávah | dādhānās  
 kshasi priyám ॥ 6 ॥ tám u tvā vajinam náro dhibhír víp  
 avasyávah | mr̄ijánti devátataye ॥ 7 ॥ mādhor dhárām á  
 kshara tivrāh sadhástham ásadaḥ | cárur ritáya pítá  
 ॥ 8 ॥ 7 ॥

Like rivers flowing along a steep descent, the rapid streams of divine love flow with full zeal (through the strainers). They are the destroyers of dark forces. <sub>1</sub>

The drops of love divine, as they are expressed, flow to the resplendent self like the rains falling upon the ground. <sub>2</sub>

The elixir of divine love flows across the strainer with swelling waves. It is exhilarating, inebriating and it destroys the wicked. It is ever keen to go to the divine. <sub>3</sub>

It flows to the receptacles of hearts, is strained through the ultra-psychic filters, and is glorified at worship by praises. <sub>4</sub>

The divine love, mounting beyond the three worlds, illumines heaven and it voluntarily provides impulsion to the sun as well. <sub>5</sub>

The enlightened performers of pious ceremonies glorify it (the elixir) at the time of worship, entertaining affection for the one all-beholding. <sub>6</sub>

The sages, leaders of sacred rites, desirous of sustenance, filter and purify you, to be used in the sacred performances; you are the giver of strengthening food. <sub>7</sub>

May you flow onward to pour forth streams of the sweet elixir of divine love. May you stay in your receptacle, O sharp-flavoured, for the fulfilment of the eternal rites and for enjoyment. <sub>8</sub>

( १८ ) अष्टावां सूक्तम्

१ ७। सत्यंन्यास्य सूक्तस्य काथ्योऽस्तिनो देवलो वा ऋषिः । पवसान सोमो देवता । गायत्री छन्दः ॥  
 परि सुवानो गिरिष्ठाः पुवित्रे गोभी अश्वाः । मदेषु सर्वधा असि ।  
 त्वं विप्रस्त्वं कुर्विमधु प्र जातमन्धमः । मदेषु सर्वधा असि ।  
 त्वं विश्वं सज्जाप्यमो देवासः पिनिमाणान । मदेषु भर्वधा असि ।

18

Pari suvānō girishṭhāḥ pavītre sōmo aksbah | mādei  
 sarvadhbā asi " 1 " tvām vīpras tvām kavīr mādhu prā  
 fām āndhasah | mādeshu — " 2 " tāva vīsve sajóshas  
 vāsah pītīni āsata | mādeshu — " 3 " ||

आ या विश्वानि वार्या वसुनि हस्तयोर्द्विधे । मदेषु सर्वधा असि ॥  
 य इमे रोदमी मही सं मानेऽव दोहते । मदेषु सर्वधा असि ॥  
 य यो गेदमी उमे सच्चो वाजेभिर्घटति । मदेषु सर्वधा असि ॥  
 स शुष्मी कुलद्वेष्वा पुनानो अचिकदत । मदेषु सर्वधा असि ॥

á yó vīsvānī vār  
 vasuni hāstaylor dadhé ! mādeshu — || 4 || yá imé rōd  
 mabi sám mātāreva dōhate | mādeshu - || 5 || pāri yó  
 dasī abhē sadyó vajebhir árshati | mādeshu — || 6 ||  
 śubhī kalāśeshv á punānō acikradat | mādeshu — || 7 ||

O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight. <sub>1</sub>

You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustainer among those who give us ecstatic delight. <sub>2</sub>

All divines (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight. <sub>3</sub>

You are the one who places in the hands of the worshipper all desirable riches; you are the supreme sustainer among those who give us ecstatic delight. <sub>4</sub>

You are the one who milks this great heaven and earth, like two mothers; you are the supreme sustainer among those who give us ecstatic delight. <sub>5</sub>

You are the one who in no time goes around and serves both heaven and earth with viands; you are the supreme sustainer among those who give us ecstatic delight. <sub>6</sub>

This vigorous nectar of love divine, stocked in vessels, gives thrilling sounds while proceeding for purification; you are the supreme sustainer among those who give us ecstatic delight. <sub>7</sub>

( १७. ) एकोनविंशं सूतम्

( १८. ) सप्तसम्याय सूताय काश्यपोऽनिता देवला वा ऋषिः । पवमानः सोमो देवता । गायत्री ल-८ ॥

१० यत्सोमं चित्रमुक्त्यं द्रिव्यं पर्थिवं वसु । तत्रः पुनान आ भर्तु ॥१॥  
 युवं हि स्यः स्वर्पती इन्द्रश्च सोमं गोपती । ईशाना पिप्यतं ध्रये ॥२॥  
 वृषा पुनान आयुपुं स्तनयन्नधि वृहिषि । हरिः सन्धोनिमापदत ॥३॥

19.

Yát soma citrám ukthyām̄ divyām̄ párthivām̄ vásu | tān  
 nah̄ punāná á bhara ॥ 1 ॥ yuvām̄ hí sthāh̄ svārpatī īdras̄  
 ea soma gópatī | iśanā pipyatam̄ dhiyah̄ ॥ 2 ॥ vrishā punānā  
 āvishu stanāyann ádhi barhishi | hárih̄ sán yónim̄ ásada ॥ 3 ॥

अयोवशन्तं धीतयो वृषभस्याधि रेतसि । सुनोर्वत्सस्य मातरः ॥४॥  
 कुविदृष्ट्यन्तीभ्यः पुनानो गर्भेमादधर्त् । याः शुक्रं दुहुते पर्यः ॥५॥  
 उपं शिक्षापतस्थुषो भियसमा धैहु शत्रुपु । पवमान विदा ग्रियम् ॥६॥  
 नि शत्रोः सोमं वृष्ण्यं नि शुप्तं नि वर्यस्तिर । दूरे वा सुतो अन्ति वा ॥७॥

ávāvasanta dhítáyo vrishabhbhásyádhi rétasi | sūnór vat-  
 sásya mātaráh̄ ॥ 4 ॥ kuvíd vrishanyántibhyah̄ punānó gár-  
 bbam̄ adádhata | yáh̄ śukrám̄ dubaté páyah̄ ॥ 5 ॥ úpa sīkshā-  
 patasthásho bhiyásam̄ á dhehi sátrushu | pávamāna vidá-  
 rayim̄ ॥ 6 ॥ ní sástroh̄ soma vrishnyam̄ ní súshmam̄ ní vá-  
 yas tira | dūré vā sató ánti vā ॥ 7 ॥ ९ ॥

Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us. <sub>1</sub>

O nectar of bliss, you and resplendent self both are the lords of everyone; also the lords of our organs of senses; may you, O master, bless us in our intellectual assignments. <sub>2</sub>

The celestial elixir, the showerer (of benefit), is purified in the midst of chants of men (the priests), uttering thrilling noise. It lies green-tinted, on its assigned seat. <sub>3</sub>

Like the mothers of the born children, the fingers cleanse (the stems of the plant) under waters and crave for the invigorating and strength-giving (elixir of bliss). <sub>4</sub>

For purification, the plant of the mighty elixir is washed with waters; the effused elixir stays under water and implants numerous germs (ferments) of activity, and finally the effused elixir after purification is mixed with bright water and milk. <sub>5</sub>

May you bring near to us those who stand aloof; may you strike terror into our foes; O pure-flowing elixir, please transfer their riches to us. <sub>6</sub>

O lord of bliss, destroy the vigour, the energy, the vital power of our enemy, whether he be close by or at a distance. <sub>7</sub>

( २० ) विंश शुक्रम्

( १-७ ) सप्तविंश्याम्य मृत्युं काषयपोऽस्मिते देवलो वा क्रपिः । पवमानः सोमो दधता । गायत्री छन्दः ॥  
 ॥१०॥ प्र कुविर्देववीत्येऽद्यु ॥ वरेभिरर्पति ॥ सुद्धान्विथा अभिस्पृष्ठः ॥ १॥  
 स हि प्वा जरितृभ्य आ वाञ् गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥ २॥  
 परि विश्वानि चेतमा मृशसे पवसे मृती । स नः सोम श्रवो विदः ॥ ३॥

20

Prá kavír devávitayé 'vyo vārebbhir arshati | sāhván vīśvā  
 abhí sprīdhabhāḥ || 1 || sá hí shmā jaritrībhya á vājām gó-  
 mantam ínvati | pávamānah sahasrínam || 2 || pári vīśvāni  
 cétasā mṛisásé pávase matí | sá nah soma śrávo vidah || 3 ||

अभ्यर्ष वृहद्यग्नो मध्यवद्धयो ध्रुवं रथिम् । इष्टं स्तोत्रभ्य आ भर ॥४॥  
 त्वं राजेव सुब्रतो गिरः सोमा विवेशिथ । पुनानो वह्ने अद्वत ॥५॥  
 म वह्निरप्सु दुष्टर्गे मृज्यमानो गमस्त्योः । सोमश्चमृष्टे सीदनि ॥६॥  
 क्रीलुर्मन्वो न मैह्युः पुचित्रे सोम गच्छसि । दधत्सत्रे सुवीर्यम् ॥७॥

abhy àrsha brihád yaśo maghávadbhyo dhruvám rayim |  
 isham stotribhya á bhara || 4 || tvám rájeva suvrató gírah  
 somá viveśitha | punanó vahne adbhuta || 5 || sá váhnir apsú  
 dushtáro mriyámāno gábhastyoh | sómas camúshu sīdati  
 || 6 || kriýur makho ná mañhayuh pavítram soma gachasi |  
 dādhat stotré suvíryam || 7 || १० ||

The ambrosia passes through the texture of the ultra-psychic fleecy sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries. 1

Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food. 2

You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance. 3

Bestow upon us great glory; grant durable riches to those who are rich and prosperous; bring food to your praisers. 4

O elixir of divine bliss, the purified and the one pledged for noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king. 5

O nectar of divine bliss, the bearer of oblations, you abide in the vapours of the firmament; you are difficult to be surpassed by any; we cleanse you by our hands. May you repose in the receptacles of our hearts. 6

O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give excellent vigour to him who praises you. 7

(२१) पत्तिर्विशं सूक्ष्मं

(१-३) महर्षीम्यान्य भूतस्य काशयोऽसितो देवलो वा क्रषि । पवमानः सोमो देवता । गायती इन्द्रः ॥

एते धावन्तीन्दवः सोमा इन्द्राय वृष्टयः । मृत्सुगमः स्वर्विदिः ॥१॥  
 प्रवृष्टवन्नो अभियुजः सुष्वये वरियोविदिः । स्वयं स्तोत्रे वयस्कृतः ॥२॥  
 वृथा कीलन्त इन्दवः सुधस्यमभ्येकमित् । मिन्थोरुमा व्यक्षरन् ॥३॥

21.

Eté dhāvantíndavaḥ sómā índrāya gbrishvayaḥ | matsa-  
 rásah svarvídah || 1 || pravṛiṇvánto abhiyújah sushvaye va-  
 rivovidah | svayám stotré vayaskritah || 2 || vrítha krílanta  
 índavaḥ sadhástham abhy ékam it | síndbor úrmá vy àksha-  
 ran || 3 ||

एते विश्वानि वार्या पवमानास आशत । हुता न सप्तयो रथे ॥४॥  
 आस्मिन्पुशद्वृमिन्दवो दधाता वेनमादिशो । यो अस्मभ्यमरावा ॥५॥  
 क्रमुन रथ्य नवं दधाता केनमादिशो । शुक्राः पवध्यमर्णीसा ॥६॥  
 एत उ ले अवीवशन्काष्ठा वाजिनो अक्रत । सतः प्रामाविपुर्मनिम् ॥७॥

eté vísavāni várýā pávamānāsa ásata | hitá ná sápt-  
 tayo ráthe || 4 || ásmiñ piśángam indavo dádbátā venám  
 ádise | yó asmábhyam áravā || 5 || ríbhúr ná ráthyam ná-  
 vam dádhátā kétam ádise | sukráh pavadvam árvasā || 6 ||  
 etá u tyé avivásan káshthám vajino akrata | satáh prásá-  
 vishur matím || 7 || 11 ||

These flowing, encouraging (for contest), exhilarating, heaven-conferring streams of ambrosia rush toward the resplendent self. <sub>1</sub>

(These elixirs are) graceful in awarding favours, useful in numerous ways, and are the givers of wealth to him, who rightly effuse them. They spontaneously bestow food and nourishment on their praisers. <sub>2</sub>

The effused streams of ambrosia come sporting and are finally received in a common receptacle containing water of rivers. <sub>3</sub>

Like horses harnessed to a car, these pure streams of nectar bring all desirable blessings to us. <sub>4</sub>

O effused streams of love divine, bestow at our indication manifold blessings on pious devotees who may not have given us anything presently. <sub>5</sub>

As a great man appoints a commendable charioteer, so may you grant knowledge to our superior and flow glistening with water. <sub>6</sub>

These effused streams of joy have been keen at the sacrifice; powerful, they have made for themselves an abiding place; they have animated the intellect of the pious institutor of the sacrificial rite. <sub>7</sub>

( २२ ) द्राविशं सूक्ष्मं

( १ ) सप्तर्णस्यास्य सूक्ष्म्यं काशयोऽसितो देवलो वा ऋषिः । पवसानः सोमो देवता । गायत्री छन्दः ॥  
 ॥१॥ एते सोमास आश्रयो रथो इव प्र वाजिनेः । सर्गीः सृष्टा अहेपत ॥१॥  
 एते वानो इयोरवेः पर्जन्यस्येव वृष्टयः । अमेरिव भ्रमा वृथा ॥२॥  
 एते पूता विष्णश्चितः सोमासो दध्याशिरः । विषा व्यानशुर्धियः ॥३॥

22.

Eté sómāsa āśávo ráthā iva prá vajínah | sárgāḥ śrīshṭā  
 aheshata ॥ 1 ॥ eté vátā ivorávah parjányasyeva vṛishtáyah |  
 agnér iva bhramá vṛíthā ॥ 2 ॥ eté pūtā vipascítah sómāso  
 dádhyásirah | vipá vy ānaśur dhíyah ॥ 3 ॥

एते मृष्टा अमर्त्याः ससृत्वास्ते न शश्रम्भुः । इयक्षन्तः पथो रजः ॥४॥  
 एते पृष्ठनि रोदसोर्विप्रयन्तो व्यानश्चुः । उतेदसुत्तमं रजः ॥५॥  
 तन्तुं तन्वानयुत्तमन्तुं प्रवते आशत । उतेदसुत्तमाय्यम् ॥६॥  
 त्वं सोम पणिम्य आ वसु गच्यानि धारयः । तुं तन्तुमचिक्रदः ॥७॥

eté mṛishtá ámar-  
 tyāḥ sasṛiváñso ná sasramuh | śyakshantah pathó rájah  
 || 4 || eté prishtháni ródasor viprayánto vy ānaśuh | utédám  
 uttamám rájah || 5 || tántum tanvánám uttamám ánu praváta  
 ásata | utédám uttamáyyam || 6 || tvám soma pañibhya á-  
 vásu gávyáni dhārayah | tatám tántum acikradah || 7 || 12 ||

These streams of ambrosia when let out (for filtration), give a thrilling sound as they pass (through the ultra-psychic sieve). (In their movements, they resemble) chariots or the swift horses let loose. ,

Like the gushing winds, like the rain-storms or like the swift whirling flames of fire,— ,

—these pure streams of divine love, sagacious, and mixed with milk and curds, easily participate in our ceremonies performed with intelligence. ,

These elixirs, when purified, come down from the filters to the receptacles; thence they traverse along their assigned paths. They never get exhausted (in their incessant sojourn). ,

Spreading in various directions, they pervade the entire space, from earth to heaven. They extend to all the regions, the highest and the supreme ones. ,

Descending rivers follow this excellent ambrosia as it spreads out to our sacred works; these accomplishments are glorified thereby. ,

O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation). ,

## ( २३ ) ब्रांवितं सनम्

११ २० सप्तवर्णाभ्य सूक्ष्मस्य काश्यपोऽस्तितो देवता । पवमान् सोमो देवता । गायत्री छन्दः ॥

११ सोमो असृग्रभागवो मधुर्मदस्य धार्ग्या । अभि विश्वानि काव्या ॥१॥  
अनु प्रत्नासं आयवः पदं नवीयो अक्रमुः । रुचे जनन्त् सूर्यम् ॥२॥  
आ पवमान नो भरार्यो अद्विग्न्युणे गयम् । कृधि प्रजावतीरिष्यः ॥३॥  
अभि सोमासं आयवः पवन्ते मद्यं मदम् । अभि कोशं मधुश्चुतम् ॥४॥

23.

Sóma arṣigram asávo mádhor mādasya dhárayā | abhí  
vís̄vāni kávyā ॥ 1 ॥ ánu pratnāsa áyávah padám náviyo  
akramuh | rucé jananta súryam ॥ 2 ॥ á pavamāna no bha-  
rāryó ádāśusho gáyam | kridhí prajávatür íshah ॥ 3 ॥ abhí  
sómāsa áyávah pávante mādyam mādam | abhí kósam ma-  
dhuśútam ॥ 4 ॥

सोमो अर्पति धर्णसिर्दधान इन्द्रियं गतम् । सुर्वागे अभिश्वस्तुपाः ॥५॥  
इन्द्रिय सोम पवसे देवेभ्यः सधमाद्यः । इन्द्रो वाजै सिषाससि ॥६॥  
अस्य पीत्वा मदानामिन्द्रो वृत्राण्यप्रति । जघाने जघनच्च नु ॥७॥

sómo arshati dharnasír dádhāna indriyám  
rásam | suvíro abhisastipáh ॥ 5 ॥ índrāya soma pavase de-  
vēbhyaḥ sadhamádyah | índo vájam sisħasasi ॥ 6 ॥ asyá pi-  
tvá mādānām ídro vr̄itrány apratí | jaghána jaghánac ca  
nú ॥ 7 ॥ 19 ॥

The swift-flowing ambrosia issues forth in a stream, sweet and exhilarating, whilst the chanting of numerous praises by the sages goes on. 1

These swift-going cosmic horses (of the sun) have been traversing a new field since the eternal past; they as if, impel the sun to give light. 2

O purifier, acquire for us the property and possessions of such a miser landlord as is not liberal in munificence. May you bestow upon us progeny-abounding food. 3

The swift-flowing streams of divine love effuse exhilarating juices; they flow (after filtration) to the honey-storing receptacle. 4

The divine love, the sustainer (of the world), the giver of the sap of life to organs of senses and actions, heroic, a protector against calumny, flows forth (to the receptacles). 5

O nectar of divine love, worthy of worship, you flow forth for the sake of the resplendent soul and for the sake of sense organs (divines); O drop of ambrosia, you vouchsafe to give us food. 6

Having drunk of this divine supreme exhilarating draught, the soul, the irresistible, has been subduing the opponents; may he ever subdue them. 7

( १८ ) चतुर्विंशं मृतम्

(१-३) सप्तर्वस्यास्य सूक्ष्म्य काश्यपाऽभितो देवलो वा ऋषिः । पवसानः सोमो देवना । गायत्री छन्दः ॥

१७॥ प्र सोमासो अधन्विषुः पवसानास्त्र इन्द्रवः । श्रीणाना अप्सु मृज्जत ॥१॥  
 अभि गावो अधन्विषुगपो न प्रवतो यतीः । पुनाना इन्द्रेमाशत ॥२॥  
 प्र पवसान धन्वसि सोमेन्द्रायु पातवे । तृभिर्यन्तो विनीयसे ॥३॥  
 त्वं सोम नूमादनः पवस्त्र चर्षणीसहै । सक्तिर्यो अनुमाद्यः ॥४॥

24.

Prá sómāso adhanvishuh pávamānāsa índavah | sriñānā  
 apsú mṛiñjata ॥ १ ॥ abhí gávo adhanvishur ápo ná pravátā  
 yatih | punānā índram ásata ॥ २ ॥ prá pavamāna dhanvasi  
 sómēndrāya pátave | nríbhír yato ví nīyase ॥ ३ ॥ tvám̄ soma  
 nrímadanah pávasva carhañisáhe | sáenir yó anumádyaḥ  
 ॥ ४ ॥

इन्द्रो यद्ग्रिभिः सुनः पवित्रै परिधावसि । अरुमिन्द्रस्य धात्रै ॥५॥  
 पवस्त्र वृत्रहन्तमोक्थेभिर्गनुमाद्यः । शुचिः पावुको अद्वृतः ॥६॥  
 शुचिः पावुक उच्यते सोमः सुतस्य मध्वः । देवावरीरघशंसह ॥७॥

índo yád ádribhiḥ sutáḥ pavítram paridhíavasi | áram  
 índrasya dhámne ॥ ५ ॥ pávasva vritraha tamokthébhír anu-  
 mādyaḥ | śúciḥ pāvakó ádhibutah ॥ ६ ॥ śúciḥ pāvaká ucyate  
 sómah sutásya mádhvah | devavír aghasaṅsahā ॥ ७ ॥ १४ ॥

The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds. 1

The flowing juices of ambrosia rush like waters flowing down a declivity; filtered and purified, they proceed to the resplendent self. 2

O filtrable ambrosia, you proceed to the resplendent self for his enjoyment. By the priests, you have been prepared and conveyed by them (to the self). 3

O ambrosia of divine love, you are the exhilarator of men; may you flow to the resplendent soul, who is the conqueror of adversaries. You (O elixir) are pure and worthy of adoration. 4

O nectar, when you are effused by crushing under stones, you hasten to the ultra-psychic sieve; verily, you are pure and of worth acceptance (or enjoyment) by the resplendent self. 5

Flow on, best destroyer of evils, to be propitiated by praises. Verily, you are pure, purifying and wonderful. 6

The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier, the gratifier of the enlightened persons and a destroyer of the wicked. 7

[ भय द्वितीयोऽनुवाकः ॥ ]

( २५ ) पवस्वं सूक्तम्

( १-६ ) पदुपस्यास्य सूक्तस्यागमस्यो एत्कर्त्त्युत क्रपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

११॥ पवस्वं दक्षसाधनो द्वेभ्यः पीतये हरे । मरुद्धयो वायवे मर्दः ॥१॥  
 पवमान धिया हितोऽभि योनि कनिकदत । धर्मणा वायुमा विश ॥२॥  
 सं देवैः शोभते वृष्ण कविर्योनावधि प्रियः । वृत्रहा देववीतमः ॥३॥  
 विश्वा रूपाण्याविशनपुनानां याति हर्यतः । यत्रामृतास आसते ॥४॥  
 अरुषो जनयन्निरः सोमः पवत आयुषक । इन्द्रं गच्छन्कविकतः ॥५॥  
 आ पवस्वं मदिन्तम परिव्रं धारया कवे । अर्कस्य योनिमासदम ॥६॥

25.

Pávasva dakshasádbhano devébhyah pitiye bare | marúdbhyo vayáve mádaḥ ॥ १ ॥ pávamana dhiyā hito 'bhī yō-niṇ kánikradat | dhármanā vayúm ā viṣa ॥ २ ॥ sám devash̄ sobhate vṛishbā kavír yónāv ádhi priyáḥ | vṛitrahā devavítamah ॥ ३ ॥ vísvarūpāny āviśáñ punānó yāti haryatāḥ | yá-trāmr̄tāsa ásate ॥ ४ ॥ arushó janáyan gṛah̄ sómah̄ pavata ayushák | índram gáchan kavskratuh ॥ ५ ॥ ā pavasva madintama pavístram dháravā kave | arkásya yónim ásádam ॥ ६ ॥ १५ ॥

( २६ ) पर्वशं सूक्तम्

( १-६ ) पदुपस्यास्य सूक्तस्य शर्वकर्त्त्युत इत्यनाह क्रपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

१० तमस्त्वक्षन्त वजिनमुपस्थे अदितेरधि । विप्रासो अण्ड्या धिया ॥१॥

26.

Tám amṛikshanta vajinam upásthe áditer ádhi | vípraso áṇvyā dhiyā ॥ १ ॥

O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds. 1

O purifying ambrosia, suitably placed by sacred rites, may you roaring enter the receiving pot, and come in contact with the wind by your natural rights. 2

This ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home. 3

Pervading all beauteous forms, the pure, the desirable (elixir) goes to the place where the immortal ones abide. 4

Endowed with wisdom of the past, the brilliant nectar of divine love, generating sounds, flows forth continually, and finally it proceeds to the resplendent soul. 5

Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendent soul). 6

The priests cleanse with utmost care (or with fingers) that ambrosia, vigorous and agile, on the lap of the mother earth. 1

तं गावो अभ्यनूषत् सुहस्तिधारमक्षितम् । इन्दुं धनोरमा द्रिः ॥२॥  
 तं वेधां मेधयोद्यनपवमानमधि द्यवि । धर्णसिं भूरिधायसम् ॥३॥  
 तमश्चन्मुरिजोर्धिया संवसानं विवस्यतः । पर्ति वाचो अदाभ्यम् ॥४॥  
 तं सानाविधि जामयो हरि हिन्वन्त्यद्विभिः । हर्यतं भूरिचक्षसम् ॥५॥  
 तं त्वा हिन्वन्ति वेधसः पवमान गिरावृधम् । इन्दुविन्द्राय मत्सग्म ॥६॥

tām gávo abhy ànūshata sahásradháram  
 ákshitam | índum dhartáram á diváḥ || 2 || tām vedhám  
 medháyahyan pávamāṇaní ádhi dyávi | dharnasim bhúridhá-  
 yasam || 3 || tām ahyān. bhurijor dhiyá samvásānam vivásva-  
 taḥ | pátim vāco ádābhyam || 4 || tām sānāv ádhi jāmáyo  
 hárīm hinvanty ádrībbih | baryatám bhúricakshasani || 5 ||  
 tām tvā hinvanti vedhásah pávamāna girāvṛślham | índav  
 índrāya matsarám || 6 || 16 ||

( २७ ) सप्तविंशि सूक्तम्

( १-६ ) पद्मचत्वार्थ्य भूतस्याङ्गिरसे वृमेष ऋषिः । पवमानः सोमो देवता । गायत्री उन्नः ॥

॥१॥ एष कविरभिष्टुतः पवित्रे अधि तोशते । पुनानो घनप सिधः ॥१॥  
 एष इन्द्राय वायवे स्वर्जितपरि विच्यते । पवित्रे दक्षसाधनः ॥२॥

Eshá kavír abhishṭutah pavitre ádhi toṣate । punanó  
 ghnánn ápa srídhah ॥ 1 ॥ eshá índrāya vayáve svarjst pári  
 shicyate । pavitre dakshasádhanaḥ ॥ 2 ॥

The sacred hymns propitiate that ambrosia flowing in a thousand streams, which is inexhaustible and is the sustainer of heaven. 2

They elevate to heaven by their keen intellect that creative (ambrosia), the purifier, the sustainer and the upholder of all. 3

The worshippers elevate by the fingers (by their arms) that unconquerable (ambrosia), the Lord of praise abiding (in receptacles).4

The fingers effuse (from the plant) that green-tinted, desirable and far-beholding sap, after having crushed with stones the plant stems placed at a high level. 5

Men of intelligence invoke you, O pure and refined elixir; you provide exhilaration to the resplendent self, and all these praises are addressed to you. 6

This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic fleecy filter. It drives away all the opponents. 1

This invigorating heaven-conquering ambrosia is poured upon the ultra psychic filter for the gratification of the cosmic forces as the sun and the wind. 2

एष नृभिर्विं नीयते द्विषो मूर्धा वृषा सुनः । सोमो वनेषु विश्ववित् ॥३॥  
 एष गच्छुरचक्रद्वयवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तृतः ॥४॥  
 एष सूर्येण हास्ते पवमानो अधि द्यवि । पवित्रे मत्सरो मदः ॥५॥  
 एष शुष्ठ्यसिष्यदद्वन्नरिष्टे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥६॥

eshá nṛibhir ví ni-  
yate divó murdhá vṛishā sutáḥ | sómo váneshu viśvavít  
|| 3 || eshá gavyúr acikradat pávamāno hiranyayúḥ | índuh  
satrajíd ástritah || 4 || eshá súryeṇa hasate pávamano ádhi  
dyávi | pavitre matsaró mádah || 5 || eshá śushmy áśishya-  
dād antárikshe vṛishā háriḥ | punāná índur índram á  
|| 6 || ७ ||

## ( २८ ) अष्टाविंशं सूक्तम्

(२-६) पद्मस्थास्य मूलन्याङ्किरतः प्रियमेष कषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अव्यो वारं वि धावति ॥१॥  
 एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविश्वान ॥२॥  
 एष देवः शुभायुतेऽधि योनावर्मर्त्यः । वृत्रहा देववीतमः ॥३॥

Eshá vají hitó nṛibhir viśvavín mánasas pátih | ávyo  
váraṇa वि dhāvati ॥ 1 ॥ eshá pavitre akṣbarat sómo devé-  
bhyaḥ sutih viśvā dhámany ávisán ॥ 2 ॥ eshá deváḥ su-  
bhayaṭé 'dhi yónav ámartyah | vṛitrahá devavítamah ॥ 3 ॥

This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices). <sup>3</sup>

This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conqueror of foes, irresistible and purifier. <sup>4</sup>

This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter. <sup>5</sup>

This powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent self. <sup>6</sup>

This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex. <sup>1</sup>

This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots. <sup>2</sup>

This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs. <sup>3</sup>

एष वृषा कनिकदहशगिर्जमिभिर्यतः । अभि द्रोणानि धावनि ॥४॥  
 एष सूर्यमरोचयुतपनमानो विचर्षणः । विश्वा धामानि विश्ववित ॥५॥  
 एष शुभ्यदाम्यः सोमः पुनानो अर्थति । देवावीरघशंसहा ॥६॥

eshā vrīsha kānikradad daśabhir jamibbir yatāḥ | abhi drō-  
 ṣāni dhavati । ४ । eshā sūryam arocayat pāvamāno vīcar-  
 shanīḥ । vīṣya dhamani viṣvavit । ५ । eshā śushmyādābhyaḥ  
 sōmāḥ pumanō arshati । devavir aghaśānsahā ॥ ६ ॥ १८

## ( २० ) एकोनत्रिशं सूतम्

( १-६ ) पद्मचन्द्रास्य सूक्ष्माद्विष्मो वृमेष ऋषिः । पवमानः सोमो देवता । गायत्री उन्डः ॥  
 ००० प्राप्य धारा अक्षरन्वृण्णः सुनस्योजमा । देवौ अनु प्रभूतः ॥१॥  
 सर्वे सृजन्त वेशमो गृणन्तः कारवो गिरा । ज्योनिर्जज्ञानमुक्त्येष ॥२॥  
 सुषहा सोम तानि ते पुनानाय प्रभूवमो । वर्धी समुद्रमुक्त्येष ॥३॥  
 विश्वा वस्त्रनि संजयन्पवस्य सोम धारया । इनु हृषीसि सुध्यक ॥४॥

Prāya dhárā aksharan vrīshṇaḥ sutásyaújasā । devāñ  
 ánu prabhūsbataḥ ॥ १ ॥ sáptim mrijanti vedháso gṛīṇántaḥ  
 kārāvo girā । jyótir jajñānám ukthyām ॥ २ ॥ susháhā soma  
 tāni te punānāya prabhuvaso । várdhā samudrám ukthyām  
 ॥ ३ ॥ vīṣvā vásuni samjávan pávasva soma dháraya । inú  
 dvéshāñsi sadhryak ॥ ४ ॥

This showerer of blessings, cleansed and squeezed by ten fingers hastens uttering a sound to the receiving pots. <sub>4</sub>

This purified (sap), all-contemplating and all-knowing, gives radiance to the sun and all the spots of the sacred performances. <sub>5</sub>

This powerful, invincible, purifying ambrosia which is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration. <sub>6</sub>

29

The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength. <sub>1</sub>

The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation. <sub>2</sub>

O Lord of love divine, you are the distributor of abundant wealth. When you are purified, you look radiant. May you therefore fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim. <sub>3</sub>

O ambrosia, flow in a full stream, conquering for us all treasures. May you drive away all our enemies (to great distances). <sub>4</sub>

रक्षा सु नो अरस्यः स्वनात्ममस्य कर्त्त्वं चित् । निदो यत्र मुमुक्षुमहे ॥५॥  
एन्दो पार्थिवं इयं दिव्यं पवस्तु धारया । शुभमन्तं शुभमा भर ॥६॥

rākṣbā sú no árarushah svanát sa-  
masya kásya cit | nidó yátra mumuemáhe || 5 || éndo párthi-  
vam rayim divyám pavasva dhárayā | dyumántam śúshmam  
á bhara || 6 || 19 ||

( ३० ) विंश शुक्ल

(१-६) पद्मचन्द्रास्य तूक्तस्याङ्गिरसो विन्दुर्क्षिप्तः । पवमानः सोमो देवता । गायत्री छन्दः ॥

प्रधारी अस्य शुष्मणो वृथा पुवित्रे अक्षरन् । पुनानो वाचमिष्यति ॥१॥  
इन्दुर्हिंश्यानः सात्रभिर्मूज्यमानः कनिकदत् । इर्यति वशुमिन्दुयम् ॥२॥  
आ नः शुष्मै नृषाह्यै वीरवन्तं पुरुषपृहम् । पवस्तु सोम धारया ॥३॥  
प्र सोमो अति धारया पवमानो असिष्यदत् । अभि द्रोणान्यासदम् ॥४॥

30.

Prá dhárā asya śushmíno vṛíthā pavítre aksharan | pu-  
nānō vācam ishyati || 1 || Índur hiyānāḥ sotribhir mriyyámā-  
nah kánikradat | syarti vaguúm indriyám || 2 || á nah śúsh-  
mam nriśháhyam vīrávantam purusprisham | pávasva soma  
dhárayā || 3 || prá sómo áti dhárayā pávamāno asishyadat |  
abhi drónāny āsádam || 4 ||

Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked, and who utters ill words, so that we may be free (from anxiety).<sup>5</sup>

O Lord of ambrosia, may you pour in streams the terrestrial and celestial riches and bring to us brilliant vigour.<sup>6</sup>

## 30

The streams of the effused divine elixir, active and strong, flow without any effort through the ultra-psychic fleecy filter. During filtration, the elixir is, as if, gladdened to listen to the chants of praise.<sup>1</sup>

Urged by the workers who press it out, the divine elixir during purification, filtration, and flow utters a characteristic voice of thrill and impels the organs of sense and action (for their right functions).<sup>2</sup>

O divine elixir, may you flow forth for us in a stream, and bestow on us the foe-dispelling strength, and heroic progeny, coveted by so many of us.<sup>3</sup>

This purified elixir of love flows out in a stream and is received in the pitchers of the innermost consciousness.<sup>4</sup>

अ॒प्सु त्वा मधुमरम् हरि॑ हिन्यन्त्यद्रिभिः । हृदृविन्द्राय पीतये ॥५॥  
मुनोन्ता॑ मधुमत्तम् सोम्यमन्द्राय वृज्जिणे । चारुं शर्षीय मत्सरम् ॥६॥

apsú tvā mádbumattamam̄ hā-  
rim̄ hinvanty ádribhibiḥ | índav índraya pítaye || 5 || sunótā  
mádbumattamam̄ sómam índraya vajrīne | cárūm̄ sárdhāya  
matsarám || 6 || 20 ||

## ( ११ ) एकविंशं सूक्तम्

( १-६ ) वहृचस्यात्यं सूक्तस्य राहुणो गोतम क्रष्णः । पवमानः सोमो देवता । गायत्री छन्दः ॥

२१॥ प्र सोमांसः स्वाध्य॑ः पवमानासो अक्षुः । रुद्यि॑ कृष्णन्ति॑ चेतनम् ॥१॥  
दिवस्पृथिद्वया अधि॑ भवेन्दो युज्ञवर्धनः । भवा॑ वाजीनां पर्तिः ॥२॥  
नुभ्यु॑ वातो अभिप्रियस्तुभ्यमर्धन्ति॑ सिन्धवः । सोम् वर्धन्ति॑ ते महः ॥३॥  
आ प्यायस्त् समेतु॑ ते विश्वतः॑ सोम् वृ॒ष्ण्यम् । भवा॑ वाजस्य संगृये ॥४॥  
तुभ्यु॑ गावो घृतं पयो ब्रह्मो दुदुहे अक्षितम् । वर्षिष्ठे॑ अधि॑ सानवि ॥५॥

31.

Prá sómásah॑ svādhyāḥ pāvamānāso akramuh॑ | rayim̄  
krīpyanti cétanam || 1 || divás pr̄ithivyā ádhi bhávendo dyu-  
mnava॒र्धanah॑ | bhávā vājānām páfih॑ || 2 || tūbhyaṁ vātā  
abhipr̄iyas tūbhyaṁ arshanti síndhvah॑ | sóma vārdhanti te  
máhah॑ || 3 || á pyāyasva sám etu te visvátah॑ soma vṛish-  
nyam | bhávā vājasya samgathé || 4 || tūbhyaṁ gávo ghri-  
tám páyo bábhro duduhré ákshitam | várshishthē adbi sá-  
navi || 5 ||

O divine drops of elixir, (the stems of plants from which you are extracted) are crushed and pressed between the stones; and you flow forth sweet-flavoured and green-tinted into the waters. You come out for the enjoyment of the resplendent soul. 5

(O priests or devotees) may you express the sweet-flavoured, charming and exhilarating divine elixir of devotion for the enjoyment of your own resplendent self, resolute and adamantine, and for your invigoration. 6

## 31

The benevolent drops of elixir, filtered and purified, flow forth; they confer life-giving wealth and intelligence. 1

O elixir of bliss, may you, both on heaven and earth, be the augmenter of our enlightenment, and may you be the lord of food. 2

O elixir of bliss, the winds are gracious in their love to you; the rivers flow to you; they magnify your greatness. 3

O elixir of bliss, may you be well-nourished; may vigorous powers unite in you from all sides; may you give us strength in the struggle of life. 4

O tawny-tinted (elixir), may the cows continue to yield milk and butter for you in large measures. May you ever grow on our highest summits. 5

स्वायुधस्य ते सूतो भुवनस्य पते वृयम् । इन्द्रो भगित्वमुद्मसि ॥६॥

svāyudhásya te sató bhūvanasya pate vayám  
Indo sakhitvám usmasi || 6 || 21 ||

( ३२ ) द्वार्तिशी सूक्तम्

( १ - ३ ) पदुच्यास्य मूकस्यावेयः श्यावाश्च ऋषिः । पवमानः सोमो देवता । गायत्री उन्द ॥  
१ प्र सोमासो मदुच्युतः श्रवसे नो मूघोनः । सूता विदथे अक्षमः ॥१॥  
आदी त्रितस्य योर्पणो हरि हिन्दून्त्यद्रिभिः । इन्द्रमिन्द्राय पीतवे ॥२॥  
आदी हंसो यथो गृणं विश्वस्यावीवशनमृतिम् । अत्यौ न गोभिरज्यते ॥३॥

32.

Prá sómāso maṇacyútaḥ śrávase no maghónah | sutá  
vidáthe akramuh || 1 || ád īm tritásya yóshano hárim bin-  
vanyt ádribhiḥ | índum índrāya pitáye || 2 || ád īm haúso  
yáthā gaṇáṁ vísvasyāvīasañ matim | átyo ná góbbhir ajyate  
|| 3 ||

उभे सोमावचाकशन्मूगो न तुको अर्पसि । सीदन्तनस्य योनिमा ॥४॥  
अभि गावो अनूष्ठु योषो जारमिव प्रियम् । अग्नेन्नाजि यथो हितम् ॥५॥  
अस्मे धैहि युमद्यशो मूघवद्वयश्च महीं च । सुनिं मैधामुन श्रवः ॥६॥

ubhé soniāvacákāsañ mṛigó uá taktó arhasi | sídann  
ritásya yóbim á || 4 || abhí gávo anūshata yóshā járám iva  
priyám | ágann ájím yáthā hitám || 5 || asmé dhebi dyumád  
yáṣo maghávadbhyas ca máhyam ca | saním medhám utá  
śrávah || 6 || 22 ||

O elixir of devotional bliss, the Lord of all beings, bearing arms of protection, we crave for your friendship. 6

## 32

May the elixirs of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance—for us who are the organizers of sacrifice. 1

And now, the stems of the plant are crushed under stones, and the fingers of the triply-enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent self. 2

And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with water, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

O elixir, you behold both the worlds, run like a speedy deer; come along with milk and take a seat of honour in the sacred performances. 4

The songs of praises commend you as à beloved praises her lover; as a hero, you hasten to a joyful contest. 5

May you bestow illustrious fame on us,—both on our rich participants and me (the poor). Grant us wealth, intelligence and glory. 6

## ( ३३ ) चतुर्लिङ्गं सूक्ष्मं

( १-६ ) चतुर्लिङ्गस्य सूक्ष्मस्यापरिविन क्रिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

प्र सोमासो विपश्चितोऽपां न यन्त्यर्थयेः । वन्ननि महिषा इव ॥१॥  
 अभि द्रोणानि वुभ्रवः शुक्रा क्रतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥  
 सुता इन्द्राय वायवे वरुणाय मुस्तद्वयः । सोमा अर्पन्ति विष्णवे ॥३॥  
 तिसो वाच उदीरते गायो मिमन्ति धेनवः । हरिरेति कनिकटन् ॥४॥  
 अभि ब्रह्मारनूपत यहीर्कृतस्य मातरः । मर्मज्यन्ते दिवः शिशुम् ॥५॥  
 रायः संमुद्रांश्चतुरोऽस्मध्ये सोम विश्वतः । आ पूर्वस्व सहस्रिणः ॥६॥

33.

Prá sómaso vipaescito 'pám uá yanty ūrmayah | vánāni  
 mahishá iva || 1 || abhí drónāni bahhrávah̄ sukrá ritásya  
 dhárayā | vájam̄ gómantam aksharan || 2 || sutā índrāya vā-  
 yáve várundáya marúdbhyah̄ | sómā arshanti vishnave || 3 ||  
 tisrō váca úd irate gávo mimanti dhenávali | hárir eti káni-  
 kradat || 4 || abhí brálmir anūshata yahvíritásya mātaráh̄ |  
 marmrijyánte diváḥ sísum || 5 || rāyáh̄ samudráns catúro  
 'smábhyaṁ soma visvátaḥ | á pavaśva sahaśrīnah̄ || 6 || २८ ॥

## ( ३४ ) चतुर्लिङ्गं सूक्ष्मं

( १-६ ) चतुर्लिङ्गस्य सूक्ष्मस्यापरिविन क्रिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

प्र सुवानो धारया तनेन्दुहिन्द्यानो अर्षति । रुजदृष्ट्वा व्योजसा ॥१॥

34

Prá suvánó dhárayá tánendur binvánó arshati ! rujád  
 dṛiļbā vy ójasā || 1 ||

The conscientious drops of divine love rush along like waves of water or like buffaloes to forests. 1

The brown bright drops flow with strength to the pitchers with a stream of divine ambrosia; they pour forth food accompanied with kine (or milk products). 2

The effused elixir of divine love proceeds to Nature's bounties such as the sun, the wind, the ocean, the moving clouds and to the cosmos. 3

The priests utter the three sacred texts (the Rk, the Yajus and the Samans); the milch kine low on being milked, while the green - tinted elixir flows with roaring sound (to the collecting vessel). 4

While they purify and decorate the child of heaven (the elixir of love divine), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred. 5

From every side, O Lord of love and joy, pour upon us oceans of riches; from all the four quarters, fulfil our thousands of aspirations. 6

The elixir of divine love when effused and expressed, flows in a stream to the filter, breaking down strong fortresses of opposition by its strength. 1

सुन इन्द्राय वायवे वरुणाय ममद्वयः । सोमो अर्पति विष्णवे ॥२॥  
 वृषाणं वृषभर्यतं सुन्वन्ति सोममद्विभिः । दुहन्ति शक्मना पयः ॥३॥  
 भुवेत्तिनस्य मज्ये भुवदिन्द्राय मत्सरः । सं रूपैरज्यते हरिः ॥४॥  
 अर्भीमृतस्य विष्ट्रै दुहते पृथ्वीमातरः । चारु प्रियतमं हविः ॥५॥  
 समनमहुता इमा गिरे अर्षन्ति सम्मुनः । धेनुर्वृश्चो अवीवशत ॥६॥

sutā īndraya vayāve vārunyāya marūd-  
 bhyah । sómo arshati vishnave ॥ 2 ॥ vrishabham vishabhir  
 yatām sunvanti sómam ádribhiḥ । duhanti śakmana páyah ॥  
 ॥ 3 ॥ bhúvat tritásya márjyo bhúvad īndraya matsarah  
 sám rúpastr ajyate háriḥ ॥ 4 ॥ abhim ritásya vishfápam du-  
 haté príśaimatarah । caru priyatamam haviḥ ॥ 5 ॥ sám enam  
 áhrutā. imá gíro arshanti sasrítah । dhenur vāśro avivasaḥ  
 ॥ 6 ॥ २५ ॥

## ( ३५ ) पञ्चविंशं सूक्तम्

( १ - ६ ) पद्मचन्द्र्यास्य मुक्तस्याह्निगमः प्रभूवसुन्दर्यः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ आ नः पवस्य धारया पवमान रुयि पूथुम् । यया ज्योतिर्विदासि नः ॥१॥  
 इन्द्रो समुद्रमीङ्गय पवस्य विश्वमेजय । रुयो धर्ता नु ओजेत्पा ॥२॥  
 त्वयो वीरेण वीर्गवोऽभि ज्याम पृतन्युतः । क्षरो णो अभि वार्यैम् ॥३॥

35.

A naḥ pavasva dhāraya pāvamāna rayim prithum {  
 yaya jyótir vidási naḥ ॥ 1 ॥ īndo samudrammukhaya pāvasva  
 visvamejaya । rayo dhartā na ójasa ॥ 2 ॥ tvaya viréna  
 viravo bhí shyāma pritanyatāḥ । kshára nō abhi vár-  
 yam ॥ 3 ॥

The ambrosia effused proceeds to the sun, the wind, the ocean, to the moving clouds and to the cosmos. 2

From the crushed plant, they squeeze out the sap between the effusing stones; they milk out its juice by their efforts. 3

The exhilarating ambrosia is cleansed by the triple-functioning priest for the enjoyment of the resplendent self; the green-tinted elixir is mixed with the ingredients. 4

The forces of cosmos milk out at the place of cosmic sacrifice this elixir which is most beautiful and graceful as an oblation. 5

Our sincere praises flow to him in one united stream and he uttering a sound welcomes the milch kine. 6

## 35

May you pour forth in streams for us, O purifier (the elixir of bliss),—in such streams, wherewith you bless us enlightenment. May you give us riches in plenty. 1

O loving ambrosia, impeller of the waters, the trembler of all, flow forth by your power as the bearer of wealth to us. 2

With you, O valiant one, our hero, may we overcome our enemies; let whatever is desirable be poured upon us. 3

प्र वाजमिन्दुरिष्यति सिषोमन्याजुसा क्रषिः । उना विद्वान् आयुधा ॥४॥  
तं गीर्भिर्वैनमीङ्गुयं पुनानं वोम्यामसि । सोमं जनस्य गोपतिम् ॥५॥  
विश्वो यस्य व्रते जनो द्राघार धर्मेणस्पतेः । पुनानम्य प्रभूर्वसोः ॥६॥

prá vājām īdur ishyati sīshasau vajasaś ṛishih ।  
vratā vidānā áyudhā ॥ 4 ॥ tam gīrbhū vacamukhayām pu-  
nānām vāsayamasi । sómaṁ jānasya gopatim ॥ 5 ॥ visvo yā-  
sya vraté jāno dadhara dhārmāṇas pātēḥ puṇānasya pra-  
bhūrvasoh ॥ 6 ॥ २५ ॥

( ३६ ) वद्वत्ता सूक्तम्

? ६) पदुवन्यान्य सूक्तस्याह्नरसः प्रभूर्वसुपिः । पवमानः सोमो देवता । गायत्री उन्दः ॥

१६१ अमजि रथ्यो यथा पुवित्रै चम्योः सुतः । कार्मन्वाजी न्यकमीत ॥१॥  
स वह्लिः सोम जाग्रिविः पवस्य देवीरति । अभि कोशै मधुश्रुतेम ॥२॥  
स नो ज्योतीषि पूर्व्यं पवमान् वि रोचय । कल्वे दक्षाय नो हिनु ॥३॥  
शुभमान उत्तायुभिर्मृज्यमानो गमस्त्योः । पवते वारे अन्यर्ये ॥४॥

36.

Ásarji ráthyo vatha pavistre canivoh sutah । kárshman  
vájí ny ákramit ॥ 1 ॥ sá válmih soma jágrivih pávavsa de-  
vavir áti । abhi kósam madhuscútam ॥ 2 ॥ sá no jyótinshi  
púrvya pávamana ví rocaya । krátve dákhshaya no hinu  
॥ 3 ॥ sumbhámána ritayúbhír nírijyámano gábhastyoh । pá-  
vate váré avyáye ॥ 4 ॥

The divine elixir is the bestower of food, is the seer, (the source of enlightenment); it is an associate of food; it knows our conducts of life, and is equipped with arms. 4

We clothe with praises that ambrosia of divine love who is the inspirer of praise the purifier, our cowherd (the guardian of men). 5

On the worship of whom, all men set their hearts—the Lord of virtuous acts, the purified and the possessor of abundant wealth. 6

## 35

Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out on the battlefield. 1

O ambrosia of divine love, you are the bearer (of oblations), vigilant, devoted to Nature's bounties. May you flow past the ultra-psychic filter-cloth and finally to the honey-dropping containers. 2

O eternal purifier, illume for us the luminaries of heaven and animate us for strength—bestowing benevolent works. 3

Adorned by priests of holy rites and expressed by their hands, the love divine flows through the ultra-psychic fleecy filter. 4

स विश्वा द्वाशुषे वसु सोमो दिव्यानि पार्थिना । परतामानरक्ष्या ॥५॥  
आ दिवरपुष्टं वृयुर्गैव्युः सोम रोहसि । वीरयुः श्रवसस्यते ॥६॥

sá vīśva dāśusbe vásu sómo divyáni  
párthiva | pávatam ántárikshyá || 5 || á divás prishthám  
asvayúr gavyayúh soma rohasi | virayúh savasas pate  
|| 6 || 26 ||

## ( ३७ ) सतत्रिंशं सूक्तम्

(१-६) पतुक्ष्यास्य सूक्तम्प्राप्तिरसो रहाण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ स सूतः पीतये वृष्णा सोमः पवित्रे अर्षति । विश्वरक्षांसि देवयुः ॥१॥  
स पवित्रे विचक्षणो हरिरर्पति धर्णुसिः । अभि योनि कनिकदत् ॥२॥  
स वाजी रौचना दिवः पवमानो वि धावति । रक्षोहा वारंमव्ययम् ॥३॥  
स त्रितस्याधि सानवि पवमानो अरोचयत् । जामिभिः सूर्यं सुह ॥४॥

37.

Sá sutálḥ pítaye vṛíshā sómāḥ pavístre arshati | vigñán  
rákshānsi devayáḥ || 1 || sá pavístre vicakshaṇó bárir arshati  
dharmásih | abhi yónim kánikradat || 2 || sá vají rocaná di-  
váḥ pavamáno vi dhávati | rakshohá várám avyáyam || 3 ||  
sá tritásyādhlí sánavi pavamáno arocayat | jāmíbhih súryaṇ  
sabá || 4 ||

May that love divine bestow upon the liberal donor all treasures, whether of heaven or earth or the firmament. 5

(O love divine), the lord of food and strength, your glory ascends to the summit of the sky, a glory that gives us horses, kine and brave progeny. 6

37

It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements. 1

The all—beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice. 2

This elixir of love divine, speedy like a horse, and illuminer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils. 3

This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the sun together with other luminaries. 4

स वृंत्तहा वृषा सुतो वीरियोविददाभ्यः । सोमो वाजमिवासरत् ॥५॥  
स देवः कृविनेष्वितोऽुभि द्रोणनि धावति । इन्दुरिन्द्राय मृहना ॥६॥

sá vṛītrahá vṛīshā sutó varivovīd ádābhyah | sómo  
vájam-Árásarat || 5 || sá deváh kavíneshitó 'bhí drónāni dhā-  
vati | īndur īndrāya manihánā || 6 || 27 ||

( १८ ) अष्टात्रिंशीं सूक्तम्

(!.-६) पद्मचम्पास्य सूक्तस्यात्मिरसो रहगण क्रषिः । पवसानः सोमो देवता । गायत्री छन्दः ॥

१८॥ एष उ स्य वृषा रथोऽन्यो वरेभिरर्षति । गच्छुन्नाजं सहस्रिणम् ॥१॥  
 एतं त्रितस्य योषणो हरैं हिन्दुन्त्यद्रिभिः । इन्दुमिन्दाय पीतये ॥२॥  
 एतं त्य हुरितो दश मर्मज्यन्ते अपुस्युवः । यामुर्मदाय शुभ्यते ॥३॥  
 एष स्य मानुषीज्ञा इयेनो न विक्षु सीदति । गच्छुज्ञारो न योषितम् ॥४॥  
 एष स्य मयो रसोऽव चष्टे द्रिवः शिशुः । य इन्दुर्वारमविशत ॥५॥  
 एष स्य पीतये सुतो हरिरर्षति धर्णुसिः । कन्दुन्योनिमुभि प्रियम् ॥६॥

Eshá u syá vríshā ráthó 'vyo várabbhir arshati | gáchan  
 vájam sahasrám || 1 || etám tritásya yósbaño hárīm hin-  
 vanty ádribhīḥ | índum índrāya pítaye || 2 || etám tyám ha-  
 rito dásā marúrijjyánte apasyúvah | yábhír mágáya súm-  
 bhate || 3 || eshá syá mánushíshv á syenó ná vikshú sídati |  
 gáchan járó ná yoshtam || 4 || eshá syá mágdyo rásó 'va  
 cashte diváh síshub | yá índur várám ávisat || 5 || eshá syá  
 pítaye sutō hárir arsbati dharnásih | krándan yónim abhi  
 priyám || 6 || \*\* ||

This effused elixir, the dispeller of darkness, the showerer of benefits, the giver of wealth, and the invincible proceeds (to the receptacle) as a horse to battle. <sub>5</sub>

This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart. The loving elixir is for the resplendent self in all its dignity. <sub>6</sub>

38

This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons. <sub>1</sub>

The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self. <sub>2</sub>

The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent self). <sub>3</sub>

That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved. <sub>4</sub>

That exhilarating divine juice of love beholds everyone with affection,— the elixir, the child of heaven, that percolates through the ultra-psychic fleecy filter. <sub>5</sub>

That green-hued, all-sustaining elixir when effused for enjoyment rushes to its beloved place with resounding voice. <sub>6</sub>

( ३.१ ) एकोनवत्वारिणी सूक्तम्

( १-६ ) पदुच्चम्यान्य मूलस्याहिस्तो हृहन्तिकंपि । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२॥ आशुर्ग्व बृहन्मते परि प्रियेण धामा । यत्र देवा इति ब्रवन् ॥१॥  
पुरिष्पूष्पवन्ननिष्कृते जनाय यातयुज्जिषः । वृष्टि द्विवः परि स्वव ॥२॥

39.

Āśur arsha brihanmate pári priyéṇa dhámnā | yátra  
devá sti brávan ॥ 1 ॥ parishbkṛīvánn ánishkritam jánaya yá-  
tayann íshah | vrishtíṃ diváḥ pári srava ॥ 2 ॥

सुत एति पुवित्र आ त्विष्ठि दधीन ओजसा । विचक्षणो विरोचयन ॥३॥  
अथ स यो द्विवस्परि रघुयामा पुवित्र आ । सिंधोरुमा व्यक्षरत ॥४॥

sutá eti pa-  
vitra á tvíshim dádhána ójasā | vicáksháno virocáyan ॥ 3 ॥  
ayám sa yó divás pári raghuyáinā pavítra á | síndbor úrmá  
vy áksharat ॥ 4 ॥

आविवासनप्रवत्तो अथो अर्वावतः सुतः । हन्त्राय सिस्यते मधु ॥५॥  
समीचीना अनूष्ठत् हरि हिन्दुन्त्यद्विभिः । योनावृतस्य सीदत ॥६॥

āvivásan paráváto átho arvávátah sutáḥ |  
indrāya sicyate mádhu ॥ 5 ॥ samicinā anūshata hárim bin-  
vanty ádríbbih | yónāv ritásya sídata ॥ 6 ॥ २७ ॥

O love divine, most sublime in thoughts, flow swift in your lovely splendour, saying, "I go where the divine elements dwell".<sup>1</sup>

Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from celestial region.<sup>2</sup>

This elixir when effused enters the ultra-psychic filter with force, sending forth its light and beholding all illuminated things.<sup>3</sup>

Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves.<sup>4</sup>

The effused elixir is meant for all divines, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul.<sup>5</sup>

In a group they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice.<sup>6</sup>

( ४० ) चत्वारिंशं सूक्तम्

( १-६ ) पद्मबन्धास्य सूक्तस्याङ्गिरसो शुल्कनतिर्क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ पुनानो अक्रमीदुभि विश्वा मृधो विचर्षणिः । शुभ्मन्ति विप्रे धीतिभिः ॥१॥  
 आ योनिमहुणो रुद्रसुदिन्दुं वृषा सुतः । ध्रुवे सदैसि सीदति ॥२॥  
 नु नो रुयिं महामिन्दोऽसम्यं सोम विश्वतः । आ पवस्व सहुस्त्रिणम् ॥३॥  
 विश्वा सोम पवमान द्युम्नानीन्दुवा भर । विदाः सहुस्त्रिणीरिषः ॥४॥  
 स नः पुनान आ भर रुयिं स्तोत्रे सुवीर्यम् । जुरितुर्वर्धया गिरः ॥५॥  
 पुनान इन्दुवा भर सोम हिवहैसं रुयिम् । वृषभिन्दो न उक्थ्यम् ॥६॥

40.

Punānō akramid abhí vīśvā mṛīdho vīcarshaniḥ | sum-  
 bhánti vīpram dhitibhiḥ || 1 || ā yónim arunó ruhad gámad  
 índram vṛishā sutah | dhruvé sádasi sidati || 2 || nū no ra-  
 yím mahám indo 'smábhyam soma vīsvátah | ā pavasva  
 sahasrīnam || 3 || vīsvā soma pavámána dyuminánindav ā  
 bhara | vidah̄ sahasrínir ishah̄ || 4 || sá nah̄ punānā ā bhara  
 rayím stotré suviryam | jaritúr vardhayā gírah̄ || 5 || punānā  
 indav ā bhara sóma dvibárhasam̄ rayím | vṛishann indo na  
 ukthyam̄ || 6 || ३० ||

( ४१ ) एकचत्वारिंशं सूक्तम्

( १-६ ) पद्मबन्धास्य सूक्तस्य काण्डो मेष्यान्तिर्क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३१॥ प्र ये गावो न भूर्णीयस्त्वेषा अयासो अक्षमुः । घन्तः कृष्णामपुत्वचम् ॥१॥

41.

Prá yé gávo ná bhūrnayas tveshá ayáso ákramuh  
 ghnántah̄ kṛisbhñám ápa tvácām || 1 ||

The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs. 1

This resplendent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent soul and stays there with permanence in its super-psychic abode. 2

O Lord of purity and love divine, quickly pour upon us from all quarters vast and thousandfold treasures. 3

O Lord of purity and love divine, bring all sorts of wealth and provide food to us in thousand measures. 4

O lord of love divine, pure and dignified, bring us, your worshippers, wealth with offsprings. May you recompense the praises of him who glorifies you. 5

O lord of bliss and love, pure and graceful, bring us wealth (of joy and wisdom) from both worlds; O showerer of benefits, bring us glorious wealth. 6

It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils. 1

सुवितस्य मनाभ्रहेऽति सेतुं दुराव्यम् । साहांसो दर्शयुभ्रतम् ॥२॥  
 शृष्टे वृष्टेरिव स्वनः पवमानस्य शृष्टिणः । चरन्ति विद्युतो द्रिवि ॥३॥  
 आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् । अश्वावद्वाजवत्सुतः ॥४॥  
 स पवस्व विचर्षणं आ मही रोदसी पृष्ठ । उषाः सूर्यो न राशिमधिः ॥५॥  
 परि णः शर्मयन्त्या धारया सोम विश्वतः । सरा रुसेव विष्टप्तम् ॥६॥

suvitásya manāmahé  
 'ti sétum durávyam | sálivánsó dásyum avratám || 2 || śrīnve  
 vṛishtér iva svanáḥ pávamānasya śushmínaḥ | cáranti vi-  
 dyúto diví || 3 || á pavasva mahím fsham gómad indo bhrāñ-  
 yavat | ásvāvad vājavat sutáḥ || 4 || sá pavasva vicarshaṇa  
 ā mahí ródasī priṇa | usháḥ súryo ná rasmíbhiḥ || 5 || pári  
 náḥ sarmayántyā dhárayā soma visvítah | sára raséva vi-  
 shlápam || 6 || ३१ ||

( ४२ ) हित्त्वारिणं सूलम्

( १-५ ) पद्मचत्वार्य सूक्तस्य काण्डो मेष्यातियर्क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

"३२॥ जनयन्नोच्चना दिवो जनयन्नप्सु सूर्यम् । वसानो गा अपो हरिः ॥१॥  
 पृष्ठ प्रक्षेन मन्मना देवो देवेभ्युस्परि । धारया पवते मुनः ॥२॥

42.

Janáyan rocaná divó janáyamu apsú súryam | vásāno  
 gá apó hárīḥ || 1 || eshá pratnéna mánmanā devó devébhyas  
 pári | dhárayā pavate sutáḥ || 2 ||

We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to the virtuous disciplines. 2

The sound of this effused and purified elixir is heard like that of rainfall and in its flashes it is like the lightnings running across the sky. 3

When effused, this elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength). 4

Flow on. O all-beholding elixir, fill to the full the vast heaven and earth as the sun fills space after the dawn with his beams. 5

Flow round us, O elixir of love divine, on all sides in a bliss—bestowing stream, like a river down a plateau. 6

This green-tinted splendidous ambrosia, generating the luminaries of heaven and generating the sun in the firmament, keeps clothing himself with the descending waters and milk—

It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces. 2

वावृथानाय तर्वये पवन्ते वाजमानये । सोमाः सहस्रपाजमः ॥३॥  
 दुहानः प्रलभित्पर्यः पूर्वने परि षिद्यने । कन्दन्देवां अजीजनत् ॥४॥  
 अभि विश्वानि वार्याभि देवां क्रतावृधः । सोमः पुनानो अर्थनि ॥५॥  
 गोमन्नः सोम वीरवदश्वावृहाजवत्सुतः । पवस्य बृहतीरिषः ॥६॥

vāvṛīdhānāya tārvaye pā-  
 vante vājasātaye | sómaḥ sahásrapājasaḥ || 3 || duhānāḥ  
 pratnám ít páyah pavitre pári shicyate | krāndan devāñ  
 ajijanat || 4 || abhí vísvāni vāryābhí devāñ ritāvṛīdhah | só-  
 maḥ punanó arshati || 5 || góman nah soma vírāvad ásvāvad  
 vājavat sutáḥ | pávasva brihatír íshah || 6 || ३२ ||

( ४३ ) विचत्वार्तिं सूक्तम्

( १-६ ) पहृचन्मास्य सूक्तम् काण्डो मेष्यातिथिर्मीषः । एवमानः सोमो देवता । गायत्री छन्दः ॥

३) यो अत्ये इव मृज्यते गोभिर्मदाय हर्यतः । तं गृर्भिर्वीसयामसि ॥१॥  
 न नो विश्वा अवस्युवो गिरः शुभ्मन्ति पूर्वथा । इन्दुमिन्द्राय पीतये ॥२॥  
 पुनानो याति हर्यतः सोमो गृर्भिः परिष्कृतः । विप्रस्य मेष्यातिथेः ॥३॥  
 पवमान विदा ग्रयिमस्य सोम सुश्रियम् । इन्दो सहस्रवर्चसम् ॥४॥

43.

Yó átya iva mr̄ijyáte góbhír mādāya haryatáḥ | tám  
 gīrbhír vāsayāmasi || 1 || tám no vísvā avasyúvo gírah sum-  
 bhanti pūrváthā | índum índrāya pítaye || 2 || punānó yāti  
 haryatáḥ sómo gīrbhíḥ párisíkṛitah | víprasya médyātitheḥ  
 || 3 || pávaniāna vidá rayim asmábhyam soña susríyam |  
 índo sahásravarcasam || 4 ||

The elixirs of divine love flow with unbounded vigour for the rapid and ever—increasing acquisition of food. 3

Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues. 4

This love divine, when purified, hastens towards all desirable prosperity and towards divine men who adhere to eternal truth. 5

May this elixir, when effused, pour down treasures upon us consisting of kine, children vigour, strength and abundant food. 6

## 43

We glorify with praises that loving elixir for our spiritual joy which, like a horse, is cleansed. The purified extract is finally mixed with cow's milk and curds. 1

All our invocations, desiring grace and protection, beautify this elixir now as of old, so that our resplendent soul may enjoy it. 2

This elixir of love divine flows on when beautified at the sacrifices, conducted by the respectable medicants. 3

O flowing elixir of love divine, O delightful, grant us auspicious wealth with thousands of splendour. 4

इन्दुरत्यो न वाजस्तुकनिकन्नि पुवित्र आ । यद्दक्षारनि देवयुः ॥५॥  
पवस्त्र वाजसातये विप्रस्य गृणतो वृधे । सोम रास्त्र सुवीर्यम् ॥६॥

Indur átyo ná vājasrít káni-  
kranti pavístra á | yád ákshár áti devayúh || 5 || pávásra vā-  
jasātaye víprasya grinató vridhé | sóma rásva suvíryam  
|| 6 || ॐ ||

( ४४ ) चतुष्पत्नारिंशं सूक्तम्

( १-६ ) पद्मचन्द्रास्य सूक्तम्पात्रिस भवास्य ऋषिः । पवास्त्रा सोमो देवता । नाशी इतः ॥

॥१॥ प्रण इन्दो महे तन ऊर्मि न विद्वदर्पसि । अभि देवौ अथास्यः ॥१॥  
मती जुष्टो धिया हितः सोमो हिन्वे परावति । विप्रस्य धारया कृविः ॥२॥  
अर्थं देवैषु जाएविः सुत एति पुवित्र आ । सोमो याति विचरणिः ॥३॥  
स नः पवस्त्र वाजयुश्चक्राणश्चामृष्टरम् । बर्हिष्मौ आ विवासति ॥४॥  
स नो भगाय वायवे विप्रवीरः सुदावृधः । सोमो देवैष्वा यमत् ॥५॥

44.

Prá na indo mahé tāna ūrmīm ná bishrad arhasi |  
abhí devān ayásyah || 1 || matí jushtó dhiyá hitáh sómo  
hinve parāváti | víprasya dhárayā kavíh || 2 || ayám devé-  
shu jágrivih sutá cti pavístra á | sómo yāti vīcarshāñih || 3 || sá nah pavasvā vājayus cakrānás cárūm adhvaram |  
barhishināi á vivāsatि || 4 || sá no bhágāya vāyáve vípraví-  
rah sadávridhah | sómo devéshv á yamat || 5. ||

The nectar of joy divine, beloved of divine forces, when flows through the ultra-psychic filter roars like a courser rushing to battle. 5

May you, O love divine, flow for the acquisition of food of wisdom and for the prosperity of the enlightened person who praises you; may you grant him excellent progeny. 6

## 44

O love divine, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs). 1

The sage-like love divine, gratified by the praise of the pious worshipper and effused forth for the worship, flows forward in a stream to long distances. 2

This vigilant elixir of love divine, after effusion, proceeds onwards to the ultra-psychic filter; and there-after in the purified form, it, the all-beholding, goes to the sense organs. 3

May you flow for us, who are desirous of obtaining food of wisdom, and make our worship auspicious. (O elixir,) the devotees enshrine you in their hearts. 4

May the elixir which is pressed forth by the seers for obtaining grace and vitality make us ever-prospering. May the elixir grant us wealth of wisdom to be conveyed to gods (i.e. to all the faculties of the humam complex). 5

स नौं अ॒य वसु॒त्ये क्रतुविद्वौतुवित्तमः । वाजै जेषि श्रवो वृहत् ॥६॥

sá no adyá  
vásuttaye kratuvíd gātuvittamah | vájam jeshi srávo brihát  
॥ 6 || 1 ||

( ४५ ) पञ्चचत्वारिंशं सूक्तम्

( १ - ६ ) पद्मचन्द्रास्य सूक्तस्याद्विग्रहम् अयास्य क्रषिः । पवसनः सोमो देवता । गायत्री छन्दः ॥

१३॥ स पवस्य मदायु के नृचक्षा देवर्णीतये । इन्द्रुविन्द्राय पीतये ॥१॥  
स नौं अप्तुभि दृत्यं॑ त्वमिन्द्राय तोशसे । देवान्तसिभ्यु आ वरम् ॥२॥  
उत त्वामसुणं वृयं गोभिरज्जमो मदायु कम् । वि नौं राये दुरो वृधि ॥३॥  
अत्यूं प्रवित्रेमकमीद्वाजी धुरं न यामनि । इन्दुर्देवेषु पत्यते ॥४॥  
समीं सखायो अस्वरन्वने कील्नत्मत्यविम् । इन्दुं नाथा अनूष्ठत ॥५॥  
तथा पवस्य धारणा यथा पीतो विचक्षसे । इन्दों स्तोत्रे सुवीर्यम् ॥६॥

45.

Sá pavasva módāya kám nrīcákshā devávitaye | índav  
índrāya pitaye || 1 || sá no arshābbí dūtyām tvám índrāya  
tosase | deván sákhibhyla á váram || 2 || utá tvám aruṇāñ  
vayām góblhir añjmo módāya kám | ví no rāyé dáro vṛidh  
|| 3 || áty ū pavítram akramid vājí dhúram ná yámaní | ín-  
dur devéshu patyate || 4 || sám i sákhāyo asvaran váne krí-  
lantam átyavim | índum nāvá anūshata || 5 || tāyā pavasva  
dhárayā yáyā pító vicákshase | índo stotré suvíryam  
|| 6 || 2 ||

O receiver of sacred homages, knower of paths of virtues,  
may you grant us this day abundant food of wisdom and  
vigour for the acquisition of wealth of enlightenment. 6

## 45

O elixir of love divine, the beholder of men, flow pleasantly  
for the joy of the sense organs and for the delight and  
exhilaration of the resplendent soul. 1

Flow for functioning as the messenger for us; may you (C  
elixir) appear for the joy of the resplendent soul. May you  
flow forth for the award of our friends, the sense organs. 2

We invoke you, O purple elixir, for the purpose of exhilara-  
tion and mix you with cow's milk and curds; may you  
throw open the doors for our riches. 3

The ambrosia passes through the ultra-psychic sieve as :  
horse passes the shafts (of the chariot) for driving. The  
elixir conveys the exhilaration to the sense organs. 4

His associates praise the elixir as it sports in waters and  
passes through the ultra-psychic fleecy filter. The hymn  
(of priests) glorify the drops of divine elixir. 5

Flow forth, O elixir of love divine, with that stream, where  
with, when drunk, you instil wonderful vigour in the heart  
of your discerning offerers of praise. 6

( ४६ ) पद्मत्वारिदां सूक्ष्मं

( १-६ ) पद्मवन्यास्य सूक्ष्मस्याक्षिग्रस अयास्य क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

असुग्रन्तेववीतयेऽत्यासः कृत्या इव । क्षरन्तः पर्वतावृधः ॥१॥  
 परिष्कृतास इन्द्रवो योषेव पित्र्यावती । वायुं सोमा असृक्षत ॥२॥  
 एते सोमास इन्द्रवः प्रयत्नस्वन्तश्चमू सुताः । इन्द्रै वर्धन्ति कर्मभिः ॥३॥

46.

Āśrīgran devāvitayē 'tyāsaḥ kṛītvya īva | kshārantah  
 parvatāvṛīdihah ॥ 1 ॥ pārīshkṛitāsa īndavo yosheva pītryā-  
 vatī | vāyūm sōmā āśrikshata ॥ 2 ॥ etē sōmāsa īndavah prā-  
 yasvantah cāmū sutāh | īndram vardhanti kārmabhih ॥ 3 ॥

आ धावता सुहस्त्यः शुक्रा गृण्णीत मून्धिना । गोमिः श्रीणीत मत्सुरम् ॥४॥  
 स पवस्व धनंजय प्रयन्ता राधसो मुहः । अस्मभ्यै सोम गात्रुवित् ॥५॥  
 एते मृजन्ति मज्यं पवमानं दशा क्षिपः । इन्द्रोय मत्सुरं मदम् ॥६॥

ā. dhāvatā suhastyah śukrā grībhūta manthīnā | gōbhih śrī-  
 nīta matsarām ॥ 4 ॥ sā-pavasva dhanamjaya prayantā rā-  
 dhaso mahāh | asmābhyam soma gātuvit ॥ 5 ॥ etām mrijanti  
 mārjyam pāvamānam dāsa ksbipah | īndrāya matsarāni mā-  
 dam ॥ 6 ॥ १ ॥

The plants of divine elixir grow on the lofty mountains; the saps obtained from them flow with a speed as of the swift moving courser to the receptacles for sustaining the sense organs. 1

The juices of love divine pressed and adorned like a bride of the one who has a father, flow to the breathing organs of the human body. 2

These brilliant elixirs, bestowing pleasant nourishment, expressed into the receptacle of the heart gratify resplendent soul with sacred works. 3

May the dextrous priests hasten to me with their attrition apparatus (for producing sacrificial fire) and accept (from me) the brilliant elixir. May they mix it with cow's milk and curds. 4

O elixir of divine love, the conqueror of wealth, and the knower of the paths (of virtuous prosperity), may you, the bestower of the vast wealth, flow forth for our sake. 5

The ten fingers purify the purifiable effuse exhilarating juices for the benefit of the resplendent soul. 6

( ४७ ) सत्यत्वार्थिं सूक्ष्मं

(१-५) पञ्चवर्त्स्यास्य सूक्ष्मस्य भार्गवः कविर्क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

अथा सोमः सुकृत्यया महभिद्भ्यवर्धते । मन्दून उद्घायते ॥१॥  
 कृतानीदस्य कर्त्वा चेतन्ते दस्युतर्हणा । क्रृणा च धृष्णुश्रव्यते ॥२॥  
 आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् । उक्तं यदस्य जायते ॥३॥  
 स्वयं कविर्विधृतरि विप्राय रक्तमिच्छति । यदी मर्मज्यते धियः ॥४॥  
 सिषासत् रथीणां वाजेऽवर्तामिव । भरेषु जिग्मुषामसि ॥५॥

47.

Ayā sómaḥ sukrityáyā mahás eś abhy àvardhata |  
 mandanā úd vrishayate || 1 || kritánid asya kártvā cétante  
 dasyurtárhanā | rīnā ca dhrishnūs cayate || 2 || át sóma in-  
 driyó ráso vajrah sabasrasā bhuvat | ukthám yád asya já-  
 yate || 3 || svayám kavír vidhartári víprāya rátnam ichati |  
 yádi marmrijyáte dhíyah || 4 || sishásátū rayinám vājeshv  
 árvatām iva | bháreshu jigyúshām asi || 5 || + ||

( ४८ ) भृत्यत्वार्थिं सूक्ष्मं

(१-५) पञ्चवर्त्स्यास्य सूक्ष्मस्य भार्गवः कविर्क्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

तं त्वा नृमणानि विश्रंतं सुधस्यैषु मुहो दिवः । चारुं सुकृत्ययेमहे ॥१॥  
 संवृक्तशृष्ट्युमुक्त्यै महामहिन्तं मदेम् । शतं पुरो रुक्षणीम् ॥२॥

48

Táṁ tvā nrínnáni bibhrataṁ sadhástheshu mahó di-  
 váb | cárūm sukrityáyemahē || 1 || sámvṛiktadhřishnūm uk-  
 thiyām mahámahivratam mádam | śatám púro ruruksáñim  
 || 2 ||

By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull. 1

Its task is done; its work of crushing wicked tendencies is made manifest; it acquires the debts of the worshipper. 2

When the praise of the resplendent self is recited, the elixir dear to him, vigorous as a thunderbolt, flows forth and gives wealth in thousands. 3

When (the stems of the plant of) the sage-like blissful elixir are cleansed with fingers, the elixir of its own accord desires to provide precious wealth to the pious worshipper. 4

(O blissful elixir), you desire to give wealth to those who conquer in the internal struggle of life, just as men distribute fodder to horses in battle. 5

In our sacred ceremonial works we solicit your blessings; you are the possessor of stores of wealth; and you abide in the lofty regions of the heavens. 1

(O divine elixir !) you are overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers. 2

अतंस्त्वा रथिमभि राजानं सुक्रतो दिवः । सुपर्णो अच्युथिर्भरत् ॥३॥  
विश्वस्त्रा इत्सर्वद्वये साधारणं रजस्तुरम् । गोपामृतस्य विभरत् ॥४॥  
अधो हिन्द्वान इन्द्रियं ज्यायो महित्वमानशो । अभिष्ठिक्षुद्विचर्षणः ॥५॥

atas tvā rayīn abhī rájānañ sukrato divāḥ | suparṇo  
avyathīr bharat || 3 || viśvasmā it svār dṛīṣe sādbhāraṇaṇi  
rajastūram | gopām ritasya vīr bharat || 4 || ádhā hinvānā  
indriyāṇi jyāyo mahitvām ānaṣe | abhishtikṛid vicarshaṇīḥ  
|| 5 || ६ ||

( ४२ ) एकोनपत्रार्थं सूक्ष्म

( १-५ ) पञ्चवर्षस्य सूक्ष्म भार्गवः कविर्कविः । पवसनः सोमो देवता । गायत्री छन्दः ॥

॥१॥ पवस्व वृष्टिमा सु नोऽपामूर्मि दिवस्परि । अयुक्षमा वृहतीरिषः ॥१॥  
तयो पवस्त्र धारया यया गाव इहागमेन् । जन्योसु उषे नो गृहम् ॥२॥  
घृतं पवस्व धारया यज्ञेषु देववीतमः । असम्यै वृष्टिमा पव ॥३॥  
स न ऊर्जे व्युच्ययै पुवित्रै धाव धारया । देवासः शृणयन्हि कम् ॥४॥

49.

Pávasva vṛiṣṭim ā sú no 'pám ūrmim̄ divás pári | aya-  
kshmā brihatír ishaḥ || 1 || tāyā pavasva dhārayā yáyā gáva  
ihágáman | jányāsa úpa no grihám || 2 || glritám pavasva  
dhārayā yajñéshu devavítamah | asmábhyan vṛiṣṭim ā  
pava || 3 || sá na ūrjé vy àvyáyam pavítram dhāva dhārayā |  
devásah śrinávan hí kam || 4 ||

O divine elixir, you are the accomplisher of selfless deeds;  
the unwearied hawk brings you here from distant heaven;  
you are our lord over riches. 3

The divine bird brings you here so that each may see the light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of every one. 4

He is the contemplator of all and the granter of desires.  
He attains mighty power and majesty when he puts forth his vigour, his resplendence. ,

49

May you pour down upon us a shower of rain from heaven,  
a stream of waters from the celestial region and plenteous store of wholesome food free from disease. 1

Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home. 2

Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may pour down on us floods of rain (i.e. of blessings). 3

May you for our sustenance run through the ultra-psychic fleecy filter with your stream; may our organs of senses hear your sound. 4

पवमानो असिष्यदुद्रक्षांस्यपञ्जङ्घनत् । प्रलवद्वोचयुनुचः ॥५॥

pávamāno asishyad ad rá-  
kshānīsy apajáñghanat | pratnavád rocáyan rúcaḥ || ५ || ६ ||

(५०) पवमानं सूक्तम्

(१-३) पवर्वस्यात्य सूक्तम्पाद्विरस उच्चय अषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥  
१३१ उत्ते शुष्मास ईरते सिन्धौरुमेसि ख्नः । वाणस्य चोदया पुविम् ॥१॥  
प्रसुवे तु उदीरते तिस्रो वाचो मखस्युवः । यदव्य एषि सानवि ॥२॥  
अव्यो वारे परि प्रियं हरि हिन्दुन्त्यद्विभिः । पवमानं मधुश्रुतम् ॥३॥

50.

Út te śúshlumāsa īrate sñdhior ūrmér iva svanáḥ | vā-  
násya codayā pavím || 1 || prasavé ta úd īrate tisró vácō  
makhasyúvah | yád ávyá éshi sánavi || 2 || ávyo várē pári  
priyám hárim hinvanty ádríbhīḥ | pávamānam madhuscū-  
tam || 3 ||

आ पवस्य मदिन्तम पुवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥  
स पवस्य मदिन्तम गोभिरङ्गानो अकुभिः । इन्दुविन्द्राय पीतये ॥५॥

á pavasva madintama pavítram dhárayā kave |  
arkásya yónim ásádam || 4 || sá pavasva madintama góbhír  
añjánó aktúbhīḥ | índav índrāya pítáyc || 5 || 7 ||

This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old. 5

## 50

Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow. 1

At your effusion, the priests engaged in sacrifice utter the three voices (of R̄k, Yajuh and Saman), full of joy, when you proceed to the ultra-psychic fleecy filter. 2

They filter out the charming green-tinted, honey-dropping elixir, through the ultra-psychic fleecy filter, after crushing (the plant) with adamantine stones (of will power). 3

O most exhilarating sage-like elixir of penetrating wisdom, flow through the ultra-psychic filter in streams to the receptacle to be co-seated in the innermost cavity along with the resplendent soul. 4

O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul. 5

## ( १२ ) एकपञ्चाशं सूतम्

( १-१ ) पञ्चम्यास्य सूतम्याद्विषम उच्चय कर्त्तवः । पवमानः सोमो देवता । गायत्री छन्दः ॥

अध्ययोऽद्रिभिः सुनं सोमं पवित्रं आ सूज । पुनीहीन्द्राण् पानवे ॥१॥  
 दिवः पूयुपमुत्तमं सोममिन्द्राय वत्रिणे । सुनोता मधुमत्तमम् ॥२॥  
 तव त्व इन्द्रो अन्धसो देवा मथोर्व्येश्वते । पवमानस्य मुख्तः ॥३॥  
 त्वं हि सोम वर्धयन्त्सुतो मदाय भृण्ये । वृथन्मत्तोतारमृतये ॥४॥  
 अभ्यर्थं विचक्षणं पवित्रं धारया सुतः । अभि वाजमुत श्रवः ॥५॥

51.

Ádhvaryo ádribhīḥ sutám sómam pavítra á srija | pu-nihíndrāya pátave || 1 || diváh piyúsham uttamám sónam  
 Indrāya vajríne | sunótā mádhumattamam || 2 || táva tyá  
 indo ándhaso devá mádhor vy ásnate | pávamānasya ma-  
 rútah || 3 || tvám hí soma vardháyan sutó módāya bhúr-  
 naye | vríshan stotáram útayc || 4 || ábhya àrsha vicakshána  
 pavístram dhárayā sutáh | abhí vájam utá srávah || 5 || ५ ||

## ( १३ ) द्विषम्याशं सूतम्

( १-१ ) पञ्चम्यास्य सूतम्याद्विषम उच्चय कर्त्तवः । पवमानः सोमो देवता । गायत्री छन्दः ॥

परि शुक्षः सुनद्रियिर्भरद्वाजं नो अन्धसा । सुयुनो अर्षं पवित्रं आ ॥१॥  
 तवे प्रलेभिरध्यभिरव्ये वोरे परि प्रियः । सुहस्तधारो यात्तना ॥२॥

52.

Pári dyuksháh sanádrayir bhárad vájam no ándhasá |  
 suvánó arsha pavítra á || 1 || táva pratnébhír ádhyabhbhir  
 ávyo váre pári priyáh | sahásradháro yát támā || 2 ||

O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rocklike adamantine will power for the joy of your resplendent soul. 1

May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power. 2

O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life. 3

For, O elixir of devotion, being effused you approached the worshipper for his protection and superb exhilaration; (you come out) strengthening the vitality of sense organs and fulfilling the desires. 4

May you, O sagacious elixir, when effused in a stream, flow on to give us strength and fame. 5

May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters. 1

Your elixir of devotion, dear to the divine powers, flows in a thousand streams, and along the traditional paths, it passes through the ultra-psychic woollen filters. 2

चर्लं यस्तमीङ्गेन्द्रो न दानेमीङ्गय । वृथैर्वैधक्षवीङ्गय ॥३॥  
नि शुष्ममिन्दवेषां पुरुहृत जनानाम् । यो अुस्मा आदिदेशति ॥४॥  
शृतं ने हन्द उतिभिः सुहसं वा शुचीनाम् । पवस्त्र मंहयद्रयिः ॥५॥

ca rīr

ná yás tám īkhayéndo ná dánam īkhaya | vadhafr va-  
dhasnay īkhaya || 3 || ní śúshmām īday eshām púruhūta  
jánānam | yó asmāni adúlesati || 4 || ná tám na īda ītibhīh  
sahisram vā śúcimām | pávasva mañhayádrayih || 5 || १ ||

(५३) निपञ्चाशं सूक्तम्

(१-५) चतुर्क्षेत्रस्यात्य सूक्तम् काश्योऽक्षतार ऋषिः । पवसनः सोमो देवता । गायत्री छन्दः ॥

१०॥ उत्ते शुष्मासो अस्यु रक्षो भिन्दन्तो अद्रिवः । नुदस्तु याः परिस्पृधः ॥१॥  
अया निजमिरोजसा रथसङ्गे धने हुने । स्तवा अविभ्युषा हृदा ॥२॥  
अस्य ब्रतानि नाधृषे पवसनस्य दूध्या । रुज यस्त्वा पृतन्यति ॥३॥  
तं हिन्वन्ति मदुच्युतं हरि नुदीषु वाजिनम् । हन्दुमिन्द्राय मत्सरम् ॥४॥

53.

ते शुष्मासो अस्थु राक्षो भिन्दान्तो अद्रिवः । नु-  
दस्त्रा याः परिस्पृधः ॥ १ ॥ अया निजग्निर ओजाः रथा-  
सम्गे धने हिते । स्तवा अभिभ्युषा हृदाः ॥ २ ॥ अस्य व्रतानि  
नाद्येष्व वाजिनम् । रुज यस्त्वा पृतन्यति ॥ ३ ॥ तं हिन्वन्ति मदुच्युतं हरि नुदीषु वाजिनम् । हन्दुमिन्द्राय मत्सरम् ॥ ४ ॥ १० ॥

O elixir of bliss, send him to us who has been like a pot;  
send us now gifts of wealth; may you come to us in swift-  
flowing streams; may you come to us, whose plants have  
been crushed with the blows of the stones. 3

O drops of blissful elixir, invoked by all, may you over-  
throw the strength of those people who challenge us. 4

O drops of spiritual bliss, may you, who are the distributor  
of riches, pour forth for our protection hundreds and  
thousands of the pure streams. 5

## 53

(O divine elixir,) crushed through stones, your powerful  
(streams), having scattered and subdued the wicked, are  
stationed high. May you drive away those adversities  
which envelop us. 1

By this strength, you become conqueror (of our enemies);  
I praise you with a fearless heart for the sake of progress of  
our array of chariots ranged against our opponents and for  
the sake of gaining wealth. 2

No one with evil thoughts can assail your inviolable  
prowess whilst you flow forth; you destroy the malignant  
who defies you in the struggle of life. 3

They, the wise devotees, plunge (the stems of the plants of)  
the love divine under water (to squeeze out the sap) which  
is green-tinted, strength-conferring, and exhilarating for  
the resplendent soul. 4

( ५४ ) चतुर्प्रवाणं सूक्तम्

(१-४) चतुर्प्रवाणम् मृतस्य कास्योऽवत्सार क्रिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

“अस्य प्रत्नामनु युते शुक्रं दुदुडे अहृयः । यथः सहस्रामृषिम् ॥१॥  
 अ॒यं सूर्ये इवोपद्ग्रायं सरासि धावति । सुस प्रवतु आ दिवम् ॥२॥  
 अ॒यं विश्वानि तिष्ठति पुनानो भुवनेष्टि । सोमो देवो न सूर्यः ॥३॥  
 परि णो देवयीतये वाजी अर्थस्ति गोमतः । पुनान ईन्द्रविन्द्युः ॥४॥

## 54.

Aṣyā prathāmā ānu dyūtām̄ sukiṇām̄ ḍeduhre ahrayah |  
 pāyah sahasrasāme ḍishīm̄ ॥ १ ॥ ayām̄ sūrya ivopadṛīg ayām̄  
 sāraṇīsi dhāvati | sānta pravāta ā dīvam ॥ २ ॥ ayām̄ viśvāni  
 tish्ठति paṇānō bhūvanopāri | sōmo devō nā sūryah ॥ ३ ॥  
 pāri no devāvītaye vājai arshasi gomataḥ | paṇānā indav  
 indrayūḥ ॥ ४ ॥ ॥

( ५५ ) पञ्चप्रवाणं नूक्तम्

(१-४) चतुर्प्रवाणम् मृतस्य कास्योऽवत्सार क्रिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

“यैव्यवं नो अनधीसा पुष्टंयुष्टं परि स्व । सोम् विश्वा चू सौभगा ॥१॥  
 इन्द्रो यथा तव् स्ववो यथा ते जानमन्धसः । नि बृहिंषि प्रिये सदः ॥२॥

## 55.

yāvām̄-yavām̄ no āndhasa puṣṭām̄-puṣṭām̄ pāri srava |  
 sōma viśva ca saubhaga ॥ १ ॥ īdo yāthā tāva stāvo yāthā  
 te jatām̄ āndhasah | nī barhiṣi priyē sadah ॥ २ ॥

According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts. 1

Like the sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of the brain), and unites with the seven down-descending currents from the region of enlightenment. 2

After filtration and purification, the spiritual elixir of divine love shines in its splendour and stands high over all things in the celestial region like the sun. 3

O filtered and purified elixir, always devoted to the resplendent soul, you pour down for the dedicated divine purposes food with milk and curds. 4

O elixir of divine love, may you flow forth with your juices of all kinds of food grains for every sort of nourishment and with all felicities. 1

O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts. 2

उत नो गेविदभ्यवित्पवस्त्र सोमान्धसा । मक्षुनेभिरहमि: ॥३॥  
यो जिनाति न जीयते हन्ति शशुभीत्य । सं पवस्त्र सहस्रजित् ॥४॥

utá no  
govíd as्यavít pávasva somándhasā | makshūtanibhir áha-  
bhīḥ ॥ ३ ॥ yo jináti ná jíyate hánti śátrum abbitya | sa-  
pavasva sahasrajít ॥ ४ ॥ १२ ॥

( ५६ ) पदपत्रार्थी सूक्तम्

(१-४) चतुर्कावस्यात्य सूक्तस्य काश्यपोऽचत्सार ऋषिः । पवस्त्रानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ परि सोमे क्रतं बृहदाशुः पुवित्रे अर्धति । विश्वरक्षांसि देवयुः ॥ १ ॥  
यत्सोमो वाजुमर्धति शूतं धारा अपस्युवः । इन्द्रस्य सर्व्यमाविशन् ॥ २ ॥

56.

Pári sóma rítámi bṛihád asúh pavístre arshati | vighnán  
rákshhānsi devayúh ॥ १ ॥ yát sómo vajam árshati sávánum  
dhárá apasyúvah | índrasya sakhyám áviśán ॥ २ ॥

अभि त्वा योषणो दशो जारं न कृन्यानूपत । मृज्यसे सोम सातये ॥३॥  
त्वमिन्द्राय विष्णवे स्वादुरिन्द्रो परि स्व । नृल्लतोत्तन्याश्यहसः ॥४॥

abhi tvā  
yóshaño dásá jārám ná kanyāñuśhata | nríjjyáse soma sá-  
taye ॥ ३ ॥ tvámi índrāya víshnavé svādúr indo pári srava |  
nrín stotriṇ pāby áñhasah ॥ ४ ॥ १३ ॥

O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly most rapidly. 3

Flow forth, O conqueror of thousands; flow as one who ever conquers and is never conquered, and who attacks with dreadful weapons and destroys evils. 4

## 56

The sweet elixir of love divine devoted to Nature's bounties flows to the ultra-psychic sieve, destroying the wicked spirits. It is the bestower of eternal enlightenment. 1

Hundreds of ever-active streams of the spiritual elixir pour the strengthening food, while establishing friendship with the resplendent soul. 2

The ten fingers greet you, O elixir, as a maiden greets her lover; thereby, you are cleansed to our advantage. 3

Flow hitherward, O sweet-flavoured elixir of spiritual love; flow for the sake of the resplendent soul and under the blessings of the all-pervading Lord. May you preserve the worshippers, your praisers, from every sort of sin. 4

( ५७ ) अष्टपद्मांशं सूक्तम्

( १-४ ) चतुर्क्षेत्रस्याम्य सूक्तम्य काशयपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री उन्दः ॥

॥१॥ प्रते धारा असुश्रन्तो दिवो न यन्नि वृष्टयः । अच्छा वाजं महुचिण्ठम् ॥१॥  
 अभि प्रियाणि काव्या विश्वा वक्षणो अर्पति । हरिस्तुजान आयुधा ॥२॥  
 स मर्मृजान आयुभिरिभो राजेव सुव्रतः । श्येनो न वंसु धीदति ॥३॥  
 स नो विश्वा दिवो वसूतो पृथिव्या अर्थि । पुनान इन्द्रवा भर ॥४॥

57.

Prā te dhāra asaśeāto divo nā yanti vṛiṣṭiyāḥ । āha  
 vājām sahasrīṇam ॥ १ ॥ abhī priyāṇi kāvya vīśva cākshāṇo  
 arshati । kāris tuñjanā ayudhā ॥ २ ॥ sā marmijanā ayubhit  
 ibho rájeva suvratāḥ । śyenō nā vānīsu shīdati ॥ ३ ॥ sā no  
 vīśvā divo vāsūtō pṛithiv্যā adhi । pumanā indav ā bhara  
 ॥ ४ ॥ २४ ॥

( ५८ ) अष्टपद्मांशं सूक्तम्

( १-४ ) चतुर्क्षेत्रस्य काशयपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री उन्दः ॥

॥१॥ तरत्स मुन्दी धावनि धारा सुतस्यान्धसः । तरत्स मुन्दी धावति ॥१॥  
 उखा वैदु वसूनां मर्तस्य देव्यवमः । तरत्स मुन्दी धावति ॥२॥

58.

Tārat sā mandī dhāvatī dhāra sutasyāndhasah । tārat  
 sā mandī dhāvatī ॥ १ ॥ usrā vēda vāsimam mārtasya devy  
 avasah । tārat sā mandī dhāvatī ॥ २ ॥

Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food. <sub>1</sub>

The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties, rushes forward brandishing his arms. <sub>2</sub>

He, the divine elixir of spirituality, sacred in deliberations, purified by the virtuous men, sits on waters like a fearless king or like a hawk. <sub>3</sub>

O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth. <sub>4</sub>

He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight. <sub>1</sub>

The stems of the plant of brilliant elixir know how to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight. <sub>2</sub>

वृस्त्रयोः पुरुषन्त्येरा सुहस्राणि दद्धहे । तरुत्स मन्दी धावति ॥३॥  
आ ययोऽस्मिन्शतं तना सुहस्राणि च दद्धहे । तरुत्स मन्दी धावति ॥४॥

dhvasráyoh purushán-  
tyor á sahásrāñi dadmahe | tárat sá mandí dhávati || 3 || á  
yáyos triñśátam tánā sahásrāñi ca dádmahe | tárat sá mandí  
dhávati || 4 || 15 ||

( ५९ ) एकोलपरिष्ठम् सूक्ष्म

( १-४ ) चतुर्क्वचन्यात्य भूलभू काञ्चपोऽवत्सार अविः । पवमानः सोमो देवता । गायत्री छन्दः ॥

१ पवस्व गोजिदैश्चुजिदैश्चुजित्सोम रण्यजित् । प्रजावद्वामा भर ॥१॥  
पवस्ताद्वथो अदाभ्यः पवस्यौषधीभ्यः । पवस्व धिषणाभ्यः ॥२॥  
त्वं सोमं पवमानो विश्वानि दुरिता तर । कृविः सीदु नि वृहिषि ॥३॥  
पवमानं स्वर्विदु जायमानोऽभवो महान् । हन्दु विश्वां अभीदेसि ॥४॥

59.

Pávasva gojíd asvajíd visvajít soma ranyajít | prajával  
rátnam á bhara || 1 || pávasvadbhyó ádābhyaḥ pávasvaúsha-  
dbhyah | pávasva dhishánābhyaḥ || 2 || tvám soma páva-  
māno visvāni duritā tara | kavsh sida ní barhishi || 3 || pá-  
vamāna svār vido jáyamāno 'bhavo mahān | Indo visvān  
obhīd asi || 4 || 16 ||

We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight. 3

We have received from those two (1. rescuers, 2. peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight. 4

## 59

O nectar of divine bliss, restrainer of sense organs against malices, winner of vigour, conquerer of all things, including covetable wealth, may you flow forth and bring us riches with progeny. 1

May your blessings flow forth with waters, flow forth through the filaments (of the ultra-psychic woollen filter); flow out of the herbs, flow onward while crushed between the stones. 2

O elixir of divine bliss, the purifier, the sage, may you help us to overcome all hindrances and be enshrined in our hearts. 3

O purifying elixir of spiritual bliss, grant all boons; from the very beginning as soon as manifest, you are great; O blissful, you overcome all (vices and adversaries). 4

( १० ) पृष्ठितम् सूत्रम्

( १-४ ) चतुर्थवस्त्राम्य सूत्रम् कान्त्योऽवत्सारं इति । पवमानः सोमो देवता । ( १, २, ४ ) प्रयमादिनीयो  
अन्तोधत्यर्याश्च गायत्री, (३) कृतीयायाश्च पूर्ण उप्लिक्षणद्वितीयो ॥

॥५॥ प्र गायत्रेण गायत् पवमानं विचर्पणिम् । इन्द्रैः सहस्रचक्षसम् ॥१॥  
तं त्वा सहस्रचक्षसमयोः सहस्रभर्णसम् । अति वारेमपाविपुः ॥२॥  
अति वारान्पवमानो असिष्यदलक्ष्मी अभि धावति । इन्द्रस्य हात्याविश्वान् ॥३॥  
इन्द्रस्य सोमः गधसे शं पवस्य विचर्पणे । प्रजायदेत् आ भर ॥४॥

60.

Pri gayatrēṇa gāyata pāvamānam vīcarshaṇim | īnduṁ sahāsracakshasam || १ || tām̄ tvā sahāsracakshasam ātho sahāsrabharṇasam | áti vāram apāvisluh || २ || áti vārān pāvamāno asishiyadat kalásān abhī dhāvati | īndrasya hārdy āviśān || ३ || īndrasya soma rādhase sāni pavasva vīcarshaṇe | prajāvad réta ā bhara || ४ || १७ ||

[ अथ दूतीयोऽनुवाकः ॥ ]

( ११ ) "कृपापृष्ठितम् सूत्रम्

( १-३ ) विशेषवस्त्राम्य सूत्रम् कान्त्योऽवत्सारं इति । पवमानः सोमो देवता । गायत्री उन्द्रः ॥

॥६॥ अथ दूतीयी परि स्व यस्ते इन्द्रो मदेव्या । अवाहन्नवतीर्नवे ॥१॥  
पुरुः सूद्य इत्थाधिये दिवोदासाय शम्वरम् । अध त्वं तुर्वशं यदुम् ॥२॥  
परि णो अश्वमध्यविद्रोमदिन्द्रो हिरण्यवत् । क्षरा सहस्रिणीरिषः ॥३॥

• 61.

Ayā vitī pāri srava yás ta indo mādeshv ā | avāhan-  
navatir nāva || १ || pūraḥ sad्या itthādhiye dīvodāsaya sām-  
barām | ādha tyām̄ turvāśam̄ yādum || २ || pāri नो ास्याम-  
स्यवादि गोमद indo hīrapyavat | kshārā sahasrīnīr ishaḥ  
|| ३ ||

60

Sing forth the spiritual hymn, the GAYATRI, to adore the Lord, who is our purifier and who sees us all with thousand eyes. 1

O thousand-eyed, and the sustainer of thousands, the pious devotees make you, O elixir, flow through the ultra-psychic filter. 2

The purifier (the love divine) trickles through the fleecy ultra-psychic filter and hastens to the receptacles of the heart and then passes on to the resplendent soul. 3

The all-beholding divine bliss flows pleasantly for the delight of our soul and nourishment with progeny. 4

61

O love divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strongholds of nescience in the battle of life; 1 —

—which conquers the strongholds in an instant, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies. 2

O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures. 3

पवर्मानस्य ते वयं पुवित्रमन्धुन्दुतः । सुरित्वमा वृणीमहे ॥४॥  
ये ते पुवित्रमूर्मयोऽभिक्षग्निं धारया । नेभिर्नः सोम मूढ्य ॥५॥

pavaniānasya te vayām pavītram abhyundatāḥ | sakhi-  
tvām ā vṛipīmahe ॥ 4 ॥ yē te pavītram ūrmāyo 'bhiksha-  
ranti dhārayā | tébhīr nah soma mriñlaya ॥ 5 ॥ १४ ॥

॥६॥ स नः पुनान आ भर रथि वीरवतीमिषम् । ईशानः सोम विश्वतः ॥६॥  
एनम् त्वं दश शिषो मूजन्ति सिन्धुमानरम् । समादित्येभिररव्यत ॥७॥  
समिन्द्रेणोन वायुना सुत पूर्ति पुवित्र आ । मं सूर्यस्य रशिमिः ॥८॥  
स नो भगाय वायवे पूष्णे पवस्य मधुमान । चार्स्मित्रे वरुणे च ॥९॥  
उच्च ते जानमन्धसो द्विवि षद्गृन्या ददै । उग्रं शर्म महि श्रवः ॥१०॥

sá nah punānā ā bhara rayim virāvatām isbam | isānah  
soma visvātāḥ ॥ 6 ॥ etām u tyām uāsa kshīpo mrijānti sī-  
dhumataram | sām ādityébhīr akhyata ॥ 7 ॥ sām īndreṇotā  
vāyūnā sutā eti pavītra ā | sām sūryasya rasmibhīb ॥ 8 ॥  
sā no bhágāya vāyāve pūshne pavasva mādhumān | eārur  
mitré vārunye ca ॥ 9 ॥ uecā te jātām āndhaso divi shād  
bhūmy ā dade | ugrāmī śārma māhi śrāvah ॥ 10 ॥ १० ॥

॥११॥ एना विश्वान्युर्य आ द्युम्नानि मानुषाणाम् । सिषोमन्तो वनामहे ॥११॥  
स न इन्द्राय यज्यवे वरुणाय मूढ्यः । वरिवोवित्परि स्व ॥१२॥

enā visvāny aryā ā dyumnaṇi māmushanām | sisihāsanto  
vanāmabhe ॥ 11 ॥ sā na īndrāya yajyave vārunāya marūd-  
bhīyah | varivovit pāri srava ॥ 12 ॥

We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter. 4

Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream. 5

O divine love, lord over all, the purifier, bring us riches, food and heroic progeny. 6

The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this newborn babe, which along with other children is born of the mother Eternity. 7

When effused, it proceeds to the cleansing sieve with the lightning and the wind along the path of the sun's rays. 8

May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for our virile strength, for our sustenance, for our friendship and venerability. 9

High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power renown and sustenance. 10

With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves. 11

O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. 12

उणो पु जानमसुरं गोभिर्भूङं परिष्कृतम् । इन्द्रै देवा अथासिषुः ॥१३॥  
तमिहर्धन्तु नो गिरो वृत्सं संशिश्वरीरिष्व । य इन्द्रस्य हृदुसनिः ॥१४॥  
अर्षो णः सोम शं गवे धुक्षम्ने पिप्युषीमिष्म् । वधी समुद्रमुक्ष्यम् ॥१५॥

úpo shū jätáni aptúram  
góbhír bhañgám páriṣkṛitam | índum devá ayāśishuh || 13 ||  
tám íd vardhantu no gíro vatsám samsíṣvarīr iva | yá índrasya hridamṣániḥ || 14 | ársha nah soma sám gáve dhuk-  
khásva pipyúshim ísham | várđhā samudrám ukthyam  
|| 15 || २० ||

" पवमानो अजीजनहि॒वश्चित्रं न तन्यनुम् । ज्योतिर्वैश्वानुरं वृहत् ॥१६॥  
पवमानरस्य ते रसो मदो राजम्बदुच्छुनः । वि वारमव्यमर्षति ॥१७॥  
पवमान रसस्त्व दक्षो वि राजति शुमान् । ज्योतिर्विश्वं स्वर्द्दशो ॥१८॥  
यस्ते मदो वरेष्यस्तेना पवस्त्वान्वस्मा । देवावीरवशासहा ॥१९॥  
जग्निर्वृत्रमभित्रियं सम्भिर्वाजं दिवेदिवे । गोषा उ अश्वसा असि ॥२०॥

pávamāno ajijanad divás citrám ná tanyatúm | jyótir  
vaisvānarám brihát || 16 || pávamānasya te rúso mádo rá-  
jann aduchumáh | ví várām ávyam arshati || 17 || pávamāna  
rásas táva dáksho ví rajati dýumán | jyótir vísvarúp svár-  
drisé || 18 || yás te mádo várényas téna pávavánlhasá | de-  
vaváir aghaśaṁsaḥ || 19 || jághnir vritrám amitryam sásnir  
vájam divé-dive | goshá u asyasá asi || 20 || २१ ||

Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils)—the one adorned with milk and curds. <sup>13</sup>

May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf. <sup>14</sup>

O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation. <sup>15</sup>

The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder. <sup>16</sup>

O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil. <sup>17</sup>

O purified elixir, your juice as it collects, shines bright; it makes the pervading universal light visible. <sup>18</sup>

Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people. <sup>19</sup>

You are the destroyer of the hostile nescience, the enjoyer of battle day by day, the giver of wisdom and the giver of vigour. <sup>20</sup>

१२२॥ संमिश्रो अरुणो भव सृपुस्थाभिर्न धेनुभिः । सीदृच्छयेनो न योनिमा ॥२१॥  
 स प्रवस्व य आविधेन्द्रे वृत्राय हन्तवे । वृत्रिवांसे महीरपः ॥२२॥  
 सुवीरासो वृयं धना जयेम सोम मीढुः । पुनानो वर्ध नो गिरः ॥२३॥  
 त्वोनासुस्तवावेसा स्याम वन्वन्ते आमुरः । सोम ब्रतेषु जागृहि ॥२४॥  
 अपग्रन्थवते मृधोऽप् सोमो अरावणः । गच्छमिन्द्रस्य निष्कृतम ॥२५॥

sámnislo arusno bhava sūpasthābhīr ná dhenúbhīḥ | sídañ chyenó ná yónim á ॥ 21 ॥ sá pavasva yá ávithéndram  
 vritráya hantave | vavrivánsam mahír apáḥ ॥ 22 ॥ svirásō  
 vayám dhánā játyma soma mūḍhvalḥ | punānó vardha no  
 gírah ॥ 23 ॥ tvótasas távávasa syáma vanvánta āmúrah |  
 sóma vratéshu jágrihi ॥ 24 ॥ apaghmán pavate mrídho 'pa  
 sómo áravṇah | gáchann índrasya nishkṛitám ॥ 25 ॥ २२ ॥

१२३॥ महो नो राय आ भर पवमान जही मृधः । रास्वेन्दो वीरवृद्धः ॥२६॥  
 न ल्वा शतं चुन हुतो राधो दित्सन्तमा भिनन् । यत्पुनानो मर्खस्यमे ॥२७॥  
 पवस्वेन्दो वृष्णो सुतः कृधी नो युशसो जने । विश्वा अप् द्विषो जहि ॥२८॥  
 अस्य ते सुख्ये वृयं तवेन्दो द्युम्न उत्तमे । सासुख्याम षटन्युतः ॥२९॥

mahó no rāyá á bhara pávamāna jahí mrídhaḥ | rá-  
 svendo vīravat yásah ॥ 26 ॥ ná tvā satám cañá hrúto rádho  
 dītsantam á minau | yát punānó makhasyáse ॥ 27 ॥ páva-  
 svendo vīśhā sutáḥ kridhí no yásáso jánc | vísyā ápa dví-  
 sho jahi ॥ 28 ॥ ásyā te sakhyé vayám távendo dyumna  
 uttamé | sāsahyáma pṛitanyatáḥ ॥ 29 ॥

May you now when blended with the milk of the kine  
become resplendent. You alight like a falcon on your  
own abode. 21

Flow onward, as you have been flowing, to help the res-  
plendent self in slaying nescience, which obstructs the flow  
of the great streams of pious thoughts. 22

O divine elixir of bliss, showerer of blessings and purifier,  
may we win wealth, beget heroic children and may you  
augment and accept our praises. 23

Protected by you, through your grace may we be victorious  
over our adversaries. O blissful Lord, may you be vigilant  
at our worship. 24

The elixir of divine love flows onward, chasing the malig-  
nant, and driving off the withholders of wealth and thus it  
proceeds to the holy abode of the resplendent Lord. 25

O drops of ambrosia, the purifier, bring to us plenty of  
wealth; conquer our foes; grant us fame and brave off-  
spring. 26

O love divine, none of the hundreds of hurdles can harm  
you when you, pure and neat, propose to give wealth to us,  
benevolently inclined. 27

O mighty love divine, the showerer of benefits, may you  
make us celebrated amongst men and drive away all our  
adversaries. 28

O divine love, may we overcome them who assail us; may  
we enjoy your friendship, lofty and glorious. 29

या ते भीमान्यायुधा तिग्मान् सन्ति धूर्वेणे । रक्षा समस्य नो निदः ॥३०॥

yā te bhīmāny āyu-  
dhā tigmāni sānti dhūrvane | rākshā samasya no nidāḥ  
॥ ३० ॥ २३ ॥

( १२ ) हिष्पितमं सूक्तम्

( १-३० ) त्रिशहस्र्यान्य मूलस्य भारगो जमदग्निर्क्रिप्तः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ एते असृग्मिन्द्यस्तिरः पुवित्रेमाशवः । विश्वान्युभि सौभग्ना ॥१॥  
विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः । तना कृष्णन्तो अर्थते ॥२॥  
कृष्णन्तो वरियो गवैऽभ्यर्थन्ति सुषुप्तिम् । इत्यामृसम्ब्यं संयनम् ॥३॥  
असाव्यंशुर्मदाथाप्यु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥४॥  
शुभ्रमन्धो देववातमप्सु धूतो नृभिः सुतः । स्वदन्ति गावः पर्योभिः ॥५॥

## 62.

Etē asrīgram īdavas tirāḥ pavītrām āśāvah | vīśvāny  
abhi saubhaga ॥ 1 ॥ vighnānto duritā purū sugā tokāya vā-  
jīnah | tāna kṛīvānto ārvate ॥ 2 ॥ kṛīvānto vārivo gāve  
'bhī arshanti sushūtūm | ślam asmābhyaṁ samyātam ॥ 3 ॥  
āśāvy aṅgūr mādāyapsū dāksho girishīthāḥ | ṣyenō nā yō-  
nīm āśadat ॥ 4 ॥ śubhrām āndho devāvātam apsū dhūtō  
nrībhīḥ sutāḥ | svādanti gāvah pāyobhīḥ ॥ 5 ॥ २५ ॥

With your weapons which are formidable for destroying the wicked, please guard us from our every foe. 30

## 62

These rapid streams of divine love have been directed through the cosmic filter to bring us all felicities— 1

—repelling many evils, bestowing happiness and success upon our sons and warriors. 2

They flow towards our noble eulogy, granting to (us) our cattle-sustaining wealth and food. 3

This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay. 4

The cows sweeten this nourishing juice, cherished by divines, with their milk. The sap-plant before being effused by the priests is cleansed in the waters. 5

॥२५॥ आदीमश्चं न हेतारोऽशृभन्नमृताय । मध्ये रसे सधमादेः ॥६॥  
यास्ते धारा मधुश्चुतोऽस्त्रिग्रमिन्द ऊतये । ताभिः पवित्रमामदेः ॥७॥  
सो अर्षेन्द्राय पीतये तिरो रोमाण्यव्यया । सीदुन्योन्ता वनेष्वा ॥८॥  
त्वमिन्दो परि स्वत् स्वादिशो अद्विरोध्यः । वरिवोविदृतं पर्यः ॥९॥  
अयं विचर्षणिर्हितः पवमानः स चेतनि । हिन्द्वान आप्य वृहत् ॥१०॥

ād īm ásvam ná hētaró 'śūśubhann amrītāya | mādhvo  
rāsam sadhamāde || 6 || yás te dhārā madhuseútó 'krīgram  
īda utāye | tābhīḥ pavītram ásadah || 7 || só arshendrāya  
pītāye tirō rōmaṇy avyāyā | sīdān yónā vāneśhv á || 8 ||  
tvām īdo pāri srava svādīshtho ángirobhyaḥ | varivovid  
ghritām pāyah || 9 || ayám vicarshapir hitāḥ pāvamānah sū  
cetati | hinvanā ápyam brīhat || 10 || 25 ||

॥२६॥ एष वृषा वृषत्रतः पवमानो अशस्तिहा । करद्दसूनि द्रुगुषे ॥११॥  
आ पवस्य महुचिणि रुद्धि गोमन्तमुश्चिनम् । पुरुश्चन्द्रं पुल्लपृहम् ॥१२॥  
एष स्य परि षिद्यते मर्मज्यमान आयुभिः । उरुगायः कुविक्नुः ॥१३॥  
सहस्रोतिः शुतामधो विमानो रजसः कुविः । इन्द्राय पवते मदः ॥१४॥

esha vrishha vrishavratataḥ pāvamāno aśastibā | kārad vā-  
sunī daśūshe || 11 || ā pavaśva sahasrīnam rayīm gómantam  
aśvīnam | puruseandrām purusprīham || 12 || esha syā pāri  
shicyate marmajyāmāna āyūbhiḥ | urugāyāḥ kavīkratuh  
|| 13 || sahāsrotih satāmagho vimāno rájasah kavīḥ | īndrāya  
pavate mādah || 14 ||

Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality, as if they are decking a horse. 6

Settle down, O elixir of divine love, on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection. 7

Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent self. 8

O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians. 9

This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known by all. 10

The flowing divine elixir, the showerer of benefits, when engaged in showering, becomes the destroyer of the obstacles and bestows riches upon the offerer of worship. 11

Pour forth thousand-fold much desired and exceedingly glorious and gladdening wealth, both of cattle and steeds. 12

This divine elixir worthy of many praises and of wise designs is effused and beautified by men. 13

This sagacious exhilarating elixir, offering thousand-fold protections and having hundred-fold wealth, is the measure of all the regions. It flows for the resplendent Lord. 14

गिरा जात इह स्तुत इन्दुरिन्द्राय धीयते । विर्योन्ता वसताविव ॥१५॥

girā jātū ihā stutā īdur īindrāya dhī-  
yate | vīr yónā vasatāv iva || 15 || २६ ||

॥२५॥ पविमानः सुतो शृणुः सोमो वार्जमिवामरत् । चमूषु शक्मनासदम् ॥१६॥  
तं त्रिपृष्ठे त्रिवन्धुरे रथे युज्ञन्ति यातवे । क्रषीणां सुप्तधीतिभिः ॥१७॥  
तं सोतारो धनस्पृतमाशुं वाजाय यातवे । हरै हिनोत वाजिनम् ॥१८॥  
आविशन्कलशी सुतो विश्वा अर्पन्नभि श्रियः । शूरो न गोपुं तिष्ठति ॥१९॥  
आ ते इन्द्रो मदायु कं पर्यो दुहन्त्यायवः । देवा देवेभ्यो मधुं ॥२०॥

pávamānāḥ sutó nr̄ibhilih sómo vājām ivāsatāt | camūshu  
śákmanāsādām || 16 || tāṁ triprishthihé trivandhuré ráthē yuñ-  
janti yátave | rishinām saptā dhitibhilih || 17 || tām̄ sotāro  
dhanasprítam̄ āśūm̄ vājāya yátave | hárīm hinota vājinam̄  
|| 18 || áviśān kalaśām̄ sutó vīśvā árshann abhí śriyāḥ | sáro  
ná góshu tishthati || 19 || á ta indo mádaya kám páyo du-  
hanty áyávalḥ | devā devébhyo mádhū || 20 || २७ ||

॥२६॥ आ नः सोमै पुवित्र आ सूजता मधुमत्तमम् । देवेभ्यो देवश्रुत्तमम् ॥२१॥  
पुते सोमा असूक्ष्म गृणानाः श्रवसे मुहे । मदिन्तमस्य धारया ॥२२॥  
अुभि गव्यानि वीतये नृष्णा पुनानो अर्पसि । सुनद्वाजः परि लव ॥२३॥

á naḥ sónam pavitra á sriyātā mádhūnafttamam | de-  
vébhyo devaśrúttamam || 21 || eté sónā asrīkshata grijanāḥ  
śrávase mahé | madintamasya dhárayā || 22 || abhí gávyāni  
vítaye nr̄imnāḥ punānō arshasi | samádvājāḥ pári srava || 23 ||

This divine elixir is generated and glorified by praises at this sacrifice. It is deposited in its abode, for the resplendent Lord like a bird on its sheltering nest. <sup>15</sup>

The pure elixir expressed by the priests speedily alights upon the sacrificial ladies, as of to battle. <sup>16</sup>

O devotees, yoke him to the three-benched, triple-seated sacrificial chariot of the seven sages to go to Nature's divine forces. <sup>17</sup>

O effusers, urge forward that wealth-bestowing rapid vigorous steed-like divine elixir to go to the sacrificial battle-field. <sup>18</sup>

This elixir while effused enters into the cosmic pitcher brings us all success and stands like a hero amidst the kine. <sup>19</sup>

O divine elixir, the devout priests milk out your sweet juice for Nature's bounties for the purpose of exhilaration. <sup>20</sup>

May you pour upon the cosmic filter for us and for the sake of the divine forces the most sweet-flavoured elixir of devotion, which the divine forces hear and respond to most gladly. <sup>21</sup>

These much-lauded divine elixirs are let flow in the most exhilarating stream for the sake of obtaining abundant food. <sup>22</sup>

In the course of purification, you hasten to cherish the treasures of kine (of wisdom); may you flow hitherward to grant us nourishment. <sup>23</sup>

उत नो गोमतीरप्ते विश्वा अर्ष परिष्टुभः । गृणानो जुमदीभना ॥२४॥  
पवस्य वाचो अग्नियः सोमं चित्राभिरुतिभिः । अभि विश्वानि काव्या ॥२५॥

utá no gómatir ísho víśvā arsha parishṭubhalः | griṇanó ja-  
mádagñinā ॥ 24 ॥ pávasva vācō agriyáḥ soma citrábhir utí-  
bhiḥ | abhí víśvāni kávyā ॥ 25 ॥ <sup>28</sup>

<sup>२६॥</sup> त्वं समुद्रियो अपोऽग्नियो वाचं ईरयन् । पवस्य विश्वमेजय ॥२६॥  
तुभ्येमा भुवना कवे महिम्ने सोमं तस्मिरेऽ । तुभ्यमर्धन्ति सिन्धवः ॥२७॥  
प्रते दिवो न वृष्टयो धारा यन्त्यसुश्रतः । अभि शुक्रामुपस्तिरम् ॥२८॥

tvam̄ samudriya apó 'griyó vāca īrayan । pávasva vi-  
śvamejaya ॥ 26 ॥ túbhymá bhuvanā kave mahimné soma  
tasthire । túbhym arshanti síndhavah ॥ 27 ॥ pra te divó ná  
vṛiṣṭáyo dhárā yanty asaśeataḥ । abhí śukrám upastiram  
॥ 28 ॥

इन्द्रायेन्दुं पुरीननोऽग्नं दक्षाय साधनम् । ईशानं वीतिराधसम् ॥२९॥  
पवस्मान क्रुतः कृविः सोमः पवित्रमासदत् । दधत्स्त्वेऽत्रे सुवीर्यम् ॥३०॥

īndrāyéndum punitanogram dákshaya sádhanam । isa-  
nam vitirādhhasam ॥ 29 ॥ pávaniana ṛitih kavih sómahi pa-  
vítram ásada । dádhat stotré suviryam ॥ 30 ॥ <sup>29</sup>

And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle. 24

O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise. 25

May you, as a leading inspirer of the lyrics, raising your voice, pour forth the waters of the firmament. 26

O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you. 27

Your streams perpetually flow like showers of rain that fall from heaven upon the white fleece spread under them. 28

May you purify the strong and effectual elixir, the lord of treasures, the giver of enjoyment to the person of resplendence. 29

The flowing divine love, the truth personified and of penetrating vision, is spread all over the cosmic filter, giving great vigour to the worshipper. 30

( २३ ) विपटिनम् सूक्तम्

( १-३० ) विशाहचम्याम्य सूक्तस्य काण्डयो निर्भुविक्रेपिः । पवमानः सोमो वेवता । गायत्री छन्दः ।

.३०॥ आ पवस्य सहस्रिणैः रुदिं सोमं सुवर्याम् । अ॒स्मे श्रवौसि धारय ॥१॥  
 इ॒सू॒मूर्जै च पिन्वस् इ॒न्द्राय म॒त्सरिन्तमः । च॒मूष्या नि वी॒दसि ॥२॥  
 सु॒त इ॒न्द्राय विष्ण॑वे सोमः कुलज्ञै अक्षरत् । मधु॒माँ अस्तु व॒यवे ॥३॥  
 ए॒ते अ॒सुप्रभाशवोऽति॒ क्लर्णसि व॒भ्रवः । सोमा कृ॒तस्य धारया ॥४॥  
 इ॒न्द्रं वर्धन्तो अ॒सुरः कृ॒णन्तो विश्वमार्याम् । अ॒पग्नन्तो अरावृणः ॥५॥

63.

Ā pavasva sahasrīṇām̄ rayīm̄ soma suviryam | asmē grā-  
 vānsi dhāraya || 1 || īsham īrjām̄ ea pīnvasa īndrāya matsa-  
 rīntamah̄ | cau. īshv̄ ā nī shīdasi || 2 || sutā īndrāya vīshnave  
 sómāḥ kalāse aksharat | mādhunānī astu vāyāve || 3 || etē  
 asrīgram̄ āśāvō 'ti hvārānsi babhrāvah̄ | sómā ritāsyā dhā-  
 rayā || 4 || īndram̄ vārdhanto aptūrah̄ kriṇvānto vīsvam̄  
 āryam̄ | apaghmānto ārāvṇah̄ || 5 || ३० ||

“ सुना अनु स्वमा रजोऽभ्यर्थन्ति वृभ्रवः । इन्द्रं गच्छन्ति इन्द्रवः ॥६॥  
 अ॒या पवस्य धारया यया सूर्यमरोचयः । हिन्द्यानो मानुषीरुपः ॥७॥  
 अयुक्तं सूर एतशः पवमानो मनवधि । अन्तरिक्षेण यातवे ॥८॥

sutā ānu svām ā rájo 'bhy ārshanti babhrāvah̄ | īndram̄  
 gāchanta īndavaḥ || 6 || ayā pavasva dhārayā yáyā sūryam̄  
 āroceyah̄ | hinvānō māmushir apāḥ || 7 || áyukta sūra étaśam̄  
 pávamāno manavā adhi | antárikṣheṇa yátave || 8 ||

63

O Lord of divine bliss, pour upon us thousand-fold wealth;  
grant excellent progeny and secure ample food for us. 1

You are most exhilarating, and effuse out nourishment and  
vigour for the resplendent self. You have your seat in the  
cups (of the worldly regions). 2

The elixir of divine love is effused for the sake of resplendence and omnipresence, as well as for superactivity; it drops into the cosmic pitcher in the most sweet-flavoured form. 3

These swift—flowing saps of elixir, brown in hue, associated with a stream of water, have been flowing ahead incessantly through obstinate channels. 4

Augmenting the strength of resplendent self, urging the waters and rejuvenating all noble acts and destroying the infidels— 5

—the effused richly-coloured cosmic divine elixirs flow to the resplendent self and then hasten back to their place of origin. 6

O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to man. 7

The purified elixir harnesses the courser of the sun to travel through the firmament, and reach man. 8

उत त्या हुरितो दश सूरे अयुक्त यातवे । इन्दुरिन्द्र इति ब्रुवन् ॥१॥  
परीतो वायवे सुतं गिर इन्द्राय मत्सरम् । अव्यो वारेषु सिंवत ॥१०॥

utá tyá  
hariito dásā súro ayukta yátave | indur índra it bruván  
|| 9 || párito vayáve sutám gíra índraya matsarám | ávyo vás-  
reslu siñecata || 10 || n ||

(१२) पविमान विदा रथिमम्भ्यै सोम दुष्टरम् । यो दृणाऽति वनुप्यना ॥११॥  
अभ्यर्थ महस्तिणै रथि गोमन्तमश्चिनम् । अ॒नि वाज्मुन श्रवः ॥१२॥  
सोमो देवो न सूर्योऽद्रिभिः पवन सुतः । दधनः कुलश्च गम्भम् ॥१३॥  
एते धामान्यायी शुक्रा क्रृतस्य धारया । वाज्ञ गोमन्तमक्षरन् ॥१४॥  
सुता इन्द्राय वृत्रिणे सोमास्ते दध्याशिरः । प्रवित्रमत्यक्षरन् ॥१५॥

pávumána vídá rayím asmabhyaṁ soma dushtáram | yó  
duṇaśo vanushyatá || 11 | abhy arsha sahasrínām rayím gó-  
mantam asyinam | abhi vajam utá srávah || 12 || sómo devó  
ni súryo 'diribhiḥ pavate sutah | dálhānah kaláse rásam  
|| 13 | eté dhámany árya śukrá ritásya dhárayah | vajam gó-  
mantam aksharan || 14 | sutá índraya vajríne sómaso dá-  
dhyáśirah | pavítram áty aksharan || 15 || ३२ ||

(१३) प्र सोम मधुमत्तमो गुण अर्थ पवित्र आ । मद्वा यो देववीतमः ॥१६॥  
तर्मी मृजन्त्यागवो हर्षि तुदीपु वाजिनेम् । इन्दुमिन्द्राय मत्सरम् ॥१७॥

prá soma madhumattamo rayé arsha pavitra á | mádo  
yó devavitamaḥ 16 | tám i mrijanty ayávo hárīm nadishu  
vajinam | indum índraya matsarám || 17 ||

The sweet-natured one harnesses the ten horses and proclaiming "O Indra! O Indra!" (O Lord of resplendence!) proceeds towards the sun. 9

O worshippers, pour the divine exhilarating elixir of devotion, effused although in all directions, upon the cosmic woollen filter for the sake of superactivity and resplendence. 10

O purified elixir, grant us unassailable wealth, not to be destroyed by our foes. 11

With your stream bring to us thousand-fold wealth of kine and steeds; bring us vigour and renown. 12

This divine elixir when effused flows on his way like the radiant sun pouring its divine essence in the cosmic bowl of universe. 13

These brilliant divine drops have poured for us the eternal truths in a stream of solemn sacrifice assuring for us the prosperity of food and cattle. 14

The divine elixir mixed with curds flows through the cosmic filter and is dedicated to the resplendent Lord, the wielder of the thunderbolt. 15

O Lord of divine elixir, pour into the cosmic filter (the sap of spirituality) to bring us wealth which is most sweet-flavoured, exhilarating and most desired by Nature's bounties. 16

The priests cleanse in the cosmic sacred waters the green-tinted, powerful, exhilarating elixir in dedication to the resplendent Lord. 17

आ पवस्य हिरण्यवुद्धावत्सोम वीरवत् । वाजुं गोमन्तमा भर ॥१८॥  
परि वाजे न वाजयुमवये वारेषु सिद्धत । इन्द्राय मधुमत्तमम् ॥१९॥  
कुविं मृजन्ति मर्ज्ये धीभिर्विश्रा अवस्थवः । वृषा कनिकदर्शनि ॥२०॥

ā pavasva híran-  
yavad áśvavat soma viravat | vajam gómantam ā bhara  
॥ १८ ॥ pári vaje ná vajayum ávyo vareshu siñcata | índrāya  
mádhumattamam ॥ १९ ॥ kavum mrijanti mārjyam dhibhir  
vípra avasyávah | vrísha kánikrad arshati ॥ २० ॥ ३ ॥

॥२१॥ वृषणं धीभिरसुरं सोममृतस्य धारया । प्रतीविप्राः समस्वरन् ॥२१॥  
पवस्य देवायुपगिन्द्रं गच्छतु ते मदः । वायुमा रोहृ धर्मणा ॥२२॥  
पवमान् नि तोशसे रुयि सौम श्रवाग्यम् । प्रियः समुद्रमा विश ॥२३॥  
अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः । नुदस्वादेवयुं जनम् ॥२४॥  
पवमाना अस्फक्षत् सोमाः शुक्रास इन्द्रवः । अभिविश्वानि काव्या ॥२५॥

vritshapany dhubbhū aptúrami sómam ritásya dháraya |  
mati víprah sám asvaran ॥ २१ ॥ pávasva devayushág índram  
gachatu te mádah | vayum á roha dhármamā ॥ २२ ॥ pávamána  
ni tosase rayum soma śraváyyam | priyáh samudrám á visa  
॥ २३ ॥ apaghnám pávase mridbhah kratuvít soma matsaräh |  
nudásvádevayum jánam ॥ २४ ॥ pávamána asyikshata sómaḥ  
sukrása índavah | abhí víshvani kávya ॥ २५ ॥ ३ ॥

O Lord of divine elixir, may you grant wealth of gold, horses, and brave offspring; also bring us nourishment and cattle. 18

Sprinkle and filter the sweetest elixir upon the cosmic woollen sieve for the resplendent self, seeking success in a battle and the succeeding battles. 19

The worshippers desiring protection cleanse with their fingers and adorn the purifiable divine elixir of penetrating vision, and then, with characteristic sounds, the elixir, the showerer of blessings flows onwards. 20

The wise priests with their fingers cleanse under a stream of water (the stems of the elixir plant) and proceed further for the effusion of the sap with hymns of praise and the juice comes out with a roar. 21

Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity. 22

O purified divine elixir, you squeeze forth the celebrated riches of the enemy; may you, O beloved, enter the ocean. 23

O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to Nature's bounties (i. e. to law and order). 24

The brilliant purified divine elixirs have been pouring forth amidst divine praises. 25

॥३५॥ पर्वमानास आश्रवः शुभा अस्मिग्मन्दवः । मून्तो विश्वा अप् द्विषः ॥२६॥  
 पर्वमाना द्विवस्पर्यन्तरिक्षादस्थक्षत । पृथिव्या अधि सानवि ॥२७॥  
 पुनानः सौम धारयेन्द्रो विश्वा अप् स्विषः । जुहि रक्षांसि सुक्रतो ॥२८॥  
 अपग्नन्तसीम रक्षसोऽभ्यर्थ कनिकदत् । द्युमन्तं शुभमुत्तमम् ॥२९॥  
 अस्मे वसूनि धारयु सोम द्विच्यानि पार्थिणा । इन्द्रो विश्वानि वार्यां ॥३०॥

pávamanaśa asávah śubhrá asrīgram índavah | gñmānto  
 vísyā ápa dvishah || 26 || pávamana divás páry antárikshad  
 asrīkshata | pr̄ithiv্যā ádhi sánavi || 27 || pumamáḥ soma dhá-  
 rayéndo vísya ápa sr̄idhah | jahí rakshānsi sukrato || 28 ||  
 apaghmán soma raksháso 'bhy ársha kánikradat | dyumán-  
 tam śúshnam attamám || 29 || asmē vásñū dharaya sóma  
 divyáni páthiva | índo vísvari várya || 30 || ५ ||

( ६४ ) चतुर्थितम् सूक्तम्

(१-३०) विश्वाहस्यान्य सूक्तस्य मारीचः कर्यप ऋषिः । पर्वमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ वृषा सोम द्युमां असि वृषा देवु वृषवतः । वृषा धर्मीण दधिषे ॥१॥  
 वृषणस्ते वृष्ण्यं शब्दे वृषा वनं वृषा मदः । सत्यं वृषन्वृषेदसि ॥२॥  
 अश्वो न चक्रद्वा वृषा सं गा इन्द्रो समर्वतः । वि नौ राये दुरो वृषि ॥३॥

64.

Vr̄iṣha soma dyumān asi vr̄iṣha deva vr̄iṣhayvataḥ | vr̄i-  
 shā dñārmāṇi dadhiṣhe || 1 || vr̄iṣhnas te vr̄iṣhnayām śivo  
 vr̄iṣhā vānam vr̄iṣha mādah | satyām vr̄iṣhan vr̄iṣhēd asi  
 || 2 || áśvo nā eakrādo vr̄iṣhā sām gā indo sām árvataḥ | ví-  
 no rāyē dūro vr̄idhi || 3 ||

The purified elixir, swift and bright, is flowing forth driving off all adversaries. 26

The purified elixirs are poured forth from heaven and from heaven and from the firmament upon the summit of the earth. 27

O brilliant divine Lord of elixir, may you let off the elixir purified in a stream, achieving great acts and may you destroy every adversity and obstacle. 28

Driving the evils far off, may you pour forth the divine brilliant and excellent elixir with splendid roar and strength. 29

Bestow upon us, O blissful Lord, the celestial and terrestrial treasures and give us, O benign and benevolent, all boons worth cherishing. 30

64

O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order. 1

O showerer, your strength consists in showering; your worship consists in showering; your joice consists in showing; O showerer, truly you alone are a 'showerer', a vrsa. 2

O blissful Lord, the showerer, you neigh like a horse; you give us cattle; you give us horses and open the doors for our wealth. 3

असृक्षत् प्र वाजिनो गुद्या सोमासो अश्वया । शुक्रासो वीर्याशवः ॥४॥  
शुभमाना क्रतायुभिर्मूज्यमाना गमस्त्योः । पवन्ते वरे अव्यये ॥५॥

áśrikshata prá vājino gavyá só-  
māso aśvayá | sukráso vīrayásavah ॥ 4 ॥ sumbhámanā ritá-  
yábhír mṛijyámānā gálbhastyoh | pávante vare avyáye  
॥ 5 ॥ ३६ ॥

१२.५१ ते विश्वा द्राशुषे वसु सोमा द्विव्यानि पार्थिवा । पवन्तामान्तरिक्ष्या ॥६॥  
पवन्तामानस्य विश्ववित्प्र ते सर्गी असृक्षत । सूर्यस्येव न रुद्धमयः ॥७॥  
केतुं कृष्णन्दिवस्यरि विश्वा रूपाभ्यर्थसि । समुद्रः सोम पिन्वसे ॥८॥  
हिन्वानो वाचमिष्यसि पवन्तामान विघर्मणि । अक्रान्तेवो न सूर्यः ॥९॥  
इन्दुः पविष्टु चेननः प्रियः कवीनां मृती । सूजदश्वं रुधीरिव ॥१०॥

te vís̄vā dásūśhe vásu sóma divyáni párvthivā | pávan-  
tām ántárikshyā ॥ 6 ॥ pávamanasya vís̄vavit prá te sárga  
as̄rikshata | súryasyeva ná raśmáyah ॥ 7 ॥ ketúm kriṇván  
divás pári vís̄vā rúpábhya árshasi | samudráh soma pinvase  
॥ 8 ॥ hinvánó vácam ishyasi pávamána vídharmaṇi | ákrān  
devó ná súryah ॥ 9 ॥ Induh pavishṭa cétañah priyáh kaví-  
nám matí | srijád áśvam rathír iva ॥ 10 ॥ ३७ ॥

The powerful, brilliant, rapid divine elixirs are effused in the hope of obtaining cattle, horses and brave offspring. 4

The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters. 5

May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament. 6

O all-beholding Lord of elixir, the streams of your divine sap is being constantly purified and is ever sent forth like the rays of the sun. 7

O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven to all our various forms and bestows (on us all types of blessings). 8

O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; like the bright sun, it moves through the supporting filters. 9

This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse— 10

१३८॥ ऊर्मिर्यस्ते पांवत्र आ देवावीः पूर्यक्षरत् । सीद्धन्नतस्य योनिमा ॥११॥  
स नो अर्ष पुवित्र आ मद्गो यो देववीतमः । इन्द्रविन्द्राय पीतये ॥१२॥  
द्वैषे पूर्वस्य धारया मूज्यमानो मनीषिभिः । इन्द्रो रुचाभि गा द्वैहि ॥१३॥  
पुनानो वरिवस्कृध्युर्ज जनाय गिर्वणः । हरे सूजान आशिरभ् ॥१४॥  
पुनानो देववीतय इन्द्रस्य याहि निष्कृतम् । द्युतानो वांजिभिर्यनः ॥१५॥

ürmír yás te pavítra á devavíh paryáksharat | sídann  
ritásya yónim á || 11 || sá no arsha pavítra á mādo yó de-  
vavítamah | índav índrāya pítáyc || 12 || ishé pavasva dhá-  
rayā mṛijyámāno manishíbbhily | fndo rucábhí gá jhi || 13 ||  
punānó várivas kṛidhy úrjam jánaya girvanah | háre sri-  
jáná áśram || 14 || punānó devavítaya índrasya yahi nishkri-  
tum | dyutānó vājibhir yatáh || 15 || ३८ ||

१३९ प्र हिन्द्यानास्त इन्द्र्योऽच्छां समुद्रमाशवः । धिया जृता अंसूक्षत ॥१६॥  
मर्मजानासं आयवो वृथो ममुद्रमिन्दवः । अग्मन्नतस्य योनिमा ॥१७॥  
परि णो याह्यम्युर्विश्वा वसन्योजसा । पाहि नः शर्म वीरवत् ॥१८॥  
मिमानि वह्निरेताः पदं युजान क्रक्षभिः । प्र यत्समुद्र आहितः ॥१९॥

prá hinvānāsa índavó 'chā samudrám áśávalḥ | dhiyā  
jūtā asrikshata || 16 || marmrijānāsa āyávo vríthā samudrám  
índavah | ágmann ritásya yónim á || 17 || pári ḡo yāhy asma-  
yúr vísvar vásuny ójasā | pahí naḥ śárma virávat || 18 || mí-  
māti vábniर étaṣah padlám yujāná ríkvabliḥ | prá yát sam-  
udrá áhitah || 19 ||

—your wave which devoted to Nature's bounties flows to the cosmic filter, alighting upon the place of universal sacrifice. 11

O divine elixir, exhilarating and most devoted to the divine forces, hasten to the ultra-psychic filter for the resplendent self to assimilate. 12

O holy water, cleansed by the priests, may you flow a stream for our sustenance and with fodder go to the cattle. 13

The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows wealth and food upon the worshipper. 14

Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by the vigorous and strong. 15

The rapid saps of divine elixir are sent towards the firmament. They are effused by the fingers and thence poured forth. 16

The swift vapours being cleansed approach the firmament without any effort; they go to the original abode of the eternal truth. 17

O divine elixir, our faithful friend, gaurd all our treasures with your might; guard hero-like our sheltering home. 18

The horse of burden neighs, harnessed by the priests to the sacrifice. It moves well-guarded to the sea (the lake, vat or reservoir) 19

आ यद्योनि॒ं हरण्थर्यमा॒शुर्कृतस्य॑ मांदर्ति॑ । जह्नात्यप्रचेतसः॑ ॥२०॥

ā yád yónim hiranyáyam āśér ritásya  
sídati | jaháty apracetasah || 20 || 20 ||

“ ॥ अभि वृना अनृपुतेयक्षान्ति॑ प्रचेतसः॑ । मज्जन्त्यविचेतसः॑ ॥२१॥  
इन्द्रयिन्दो॑ मुख्यते॑ पदस्य॑ मधुमत्तमः॑ । कृतस्य॑ योनिमासदम्॑ ॥२२॥  
तं त्वा॑ विप्रा॑ वचोविदु॑ परिकृष्णन्ति॑ वेधमः॑ । सं त्वा॑ मृजन्त्यायतः॑ ॥२३॥  
गमे॑ ने॑ मित्रो॑ भर्यमा॑ पित्रन्ति॑ वरणः॑ कवे॑ । पवमानस्य॑ मुख्यतः॑ ॥२४॥  
त्वं॑ सोमं॑ विर्याश्वतै॑ पुनानो॑ वाच्मिष्यसि॑ । इन्दो॑ सहस्रभर्णसम्॑ ॥२५॥

abhi venā anūshatéyakshanti práacetasaḥ | májjanty ávi-  
cetasah || 21 || śindrāyendo marútvate pávasva mádhumatta-  
mahi | ritásya yónim āsádam || 22 || tám tvā vísprā vacoví-  
daḥ párishi kriṇvanti vedhásah | sám tvā mṛijanty áyávah  
|| 23 || rásam te mitró aryamá pībanti várūnah kave | páva-  
mānasya marútaḥ || 24 || tvám soma vipaścítam punānó vā-  
cam ishyasi | índo sahásrabharṇasam || 25 || 10 ||

“ ॥ उनो॑ सहस्रभर्णम्॑ वाचं॑ सोमं॑ मृक्ष्युवम्॑ । पुनान॑ इन्द्रया॑ भंग॑ ॥२६॥  
पुनान॑ इन्द्रवेष्टा॑ पुरुहत्॑ जनानाम्॑ । प्रियः॑ समुद्रमा॑ विश्वा॑ ॥२७॥  
दधियृतत्वा॑ रुचा॑ परिग्रामन्त्या॑ कूपा॑ । सोमो॑ शुक्रागवीश्विरः॑ ॥२८॥  
हिन्द्यानो॑ हेतुभिर्युन आ॑ वाजे॑ वाऽर्थकर्मीत्॑ । सीदन्तो॑ वृनुशो॑ यथा॑ ॥२९॥

utó sahásrabharṇasam॑ vācam॑ soma makhasyúvam | pu-  
nānā indav ा bhara || 26 || punānā indav cshām píruhūta  
jánānām | priyāḥ samudrám ा visa || 27 || dāvidyutatyā rucā  
parishṭóbhantyā kripā | somāḥ sukra gávásirah || 28 || hin-  
vānō betrībhīr yata ा vājam vājy akramit | sídanto vanúsho  
yathā || 29 ||

whilst the swift elixir gladly accepts a place on the golden seat of the sacrificer devoted to truth, it leaves far away the foolish, the infidel. 20

Devoted worshippers glorify the divine elixir; the prudent persons cherish to perform the sacrifice; down sinks the one, mentally-perverted. 21

Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice. 22

The wise performers of pious acts, well-acquainted with the holy love, adorn you; may men skilled in the art, consecrate you. 23

The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops. 24

Brilliant elixir of bliss, while being filtered and purified, you have been uttering words feeding thousands. 25

O brilliant elixir, when purified bring for our guidance a clear voice of conscience that may feed thousands craving for prosperity. 26

O elixir, invoked by many, you have been purified and are now cherished by these your worshippers; may you enter the firmament (of their hearts). 27

The bright holy juices with their shining radiance and resounding stream are blended with the milk and curds. 28

The powerful elixir urged by the enthusiast devotees goes collected to the battle like warriors as they stand arrayed. 29

ऋग्यमनुम स्वस्तये संजग्मानो दिः कृतिः । पवस्य सूर्यो दृशो ॥३०॥

ṛidhák soma svastáye samjagmānó diváḥ ka-  
vīḥ | pávasva súryo dřisé ॥ 30 ॥ 41 ॥

( ६० ) पञ्चपट्टिमं मूलम्

((१-३०) विश्वहत्याप्य मूलस्य वारणिष्युभागवतोऽमद्विवाऽऽपि । पवमानः सोमो देवता ।  
गायत्री छन्दः ॥

१॥ हिन्द्यन्ति सूर्यमूर्तयः स्वसारो जामयस्पतिम् । मुहार्मन्दै महीयुवः ॥१॥  
पवमान हचारेचा देवो देवेभ्यस्परि । विश्वा वमृन्या विश ॥२॥  
आ पवमान मुष्टुं वृष्टि देवेभ्यो दूर्वः । इषे पवस्य सुंयनम् ॥३॥

65.

Hinvánti síram úsrayah svásáro jāmáyas pátm | ma-  
hám índum mahíyúvah ॥ 1 ॥ pávamána rucá-rucá devó de-  
vébhýas pári | vísva vásúny á viśa ॥ 2 ॥ á pávamána sushtu-  
tímp vrishtímp devébhyo dúrvah | ishé pavasva samiyátam  
॥ 3 ॥

वृषा ह्यसि भानुना व्युमन्ते त्वा हवामहे । पवमान स्याद्यः ॥४॥  
आ पवस्य मुवीर्य मन्दमानः स्वायुध । इहो विन्दुवा गर्हि ॥५॥

vrishtā hy ási bhānúnā dyumántam tva havāmahe | pá-  
vamána svádhyáh ॥ 4 ॥ á pavasva suvíryam mándamánah  
स्वायुधा | ihó shv índav á gahi ॥ 5 ॥ ॥

O divine elixir of bliss, mighty and prospering, come like a sagacious blessing from heaven for our prosperity, like the sun for our vision. <sup>30</sup>

65

The glittering-maidens, the (ten) sister-fingers, of close-birth work side by side for the effusion of bliss-giving elixir,—the impeller and invigorator, mighty and Lord of all. <sup>1</sup>

O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity. <sup>2</sup>

O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment. <sup>3</sup>

We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings. <sup>4</sup>

May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours. <sup>5</sup>

११ यदुद्गिः पर्णपित्त्यम् मूज्यमानो गभेस्त्याः । द्रुणा सभस्थमश्चुपं ॥६॥  
 प्र सोमाय व्यश्ववत्पवेमानाय गायतः । महे सुहस्त्रचक्षसे ॥७॥  
 यस्य वर्णं मधुश्चुतं हरि हिन्वन्त्यद्रिभिः । इन्दुभिन्द्राय पीतये ॥८॥  
 तस्य ते वाजिनो वृथं विश्वा धनानि जिग्युपः । सखित्वमा वृष्टीमहे ॥९॥  
 वृष्टा पवस्त्र धारया सुख्वते च मत्सरः । विश्वा दधान ओजसा ॥१०॥

yád adbhíḥ parishicyáse mriyyámāno gábhastyoh | drúṇā  
 sadhásthām aśnushe ॥ 6 ॥ prá sómāya vyasvavát pávamā-  
 nāya gāyata | mahé sahásracakshase ॥ 7 ॥ yásya várṇam  
 madhuscútam háriṇi hinvánty ádribhíḥ | śndum śindrāya pī-  
 tátaye ॥ 8 ॥ tásya te vajíno vayám vísvā dhánāni jigyúshah |  
 sakhitvám á vṛiṇimahie ॥ 9 ॥ vṛishā pavasva dhárayā ma-  
 rútvate ca matsaráḥ | vísvā dádhāna ójasā ॥ 10 ॥ ²

१२ तं त्वा धनर्मोऽग्नोऽः पवसान स्वर्द्धश्च । हिन्वे वाजेषु वाजिनैः ॥११॥  
 अथा चिन्तो विपानया हरिः पवस्त्र धारया । युजं वाजेषु चांद्रय ॥१२॥  
 आ ने इन्द्रो महीमिषं पवस्त्र विश्वदर्शनः । अस्मभ्यं सोम गातुवित ॥१३॥

tám tvā dhartáram onyóḥ pávamána svardrīṣam | hinvé  
 vajeshu vajínam ॥ 11 ॥ ayá cittó vipánayā háriḥ pavasva  
 dhárayā | yújam vajeshu codaya ॥ 12 ॥ á na indo mahím  
 ísbam pávasva vísvádarṣataḥ | asmábhlyam soma gátuvít  
 ॥ 13 ॥

When rubbed and cleansed by the hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected. <sub>6</sub>

May you like previous holy chanters sing to the glory of the supreme Lord of divine elixir, the Lord who is great, and all-beholding with his thousands of eyes— <sub>7</sub>

--the elixir, honey-dropping, foe-repelling and of pleasing colour. Whom they squeeze out with stones (of hard work and perseverance) for the sake of the resplendent self. <sub>8</sub>

We solicit the friendly love of you, O strong, mighty and winner of all the riches. <sub>9</sub>

May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might. <sub>10</sub>

You are the sustainer of heaven and earth; O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life). <sub>11</sub>

Cleansed, effused and expressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent self), our ally, for success in life's struggle. <sub>12</sub>

O swift-flowing divine elixir, the illuminator of the universe, pour down upon us abundant food and be to us the revealer of the path (to heaven). <sub>13</sub>

आ कुलशा अनूपतेन्द्रो धाराभिरोजमा । पन्द्रस्य पीतये विश ॥१३॥  
यस्य ते मद्यं गम्य तीव्रं दुहन्त्यद्विभिः । स पवस्याभिमानिहा ॥१४॥

ā kalāśā anūshaténdo dhárābbhir ójasā | éndrasya pí-  
táye visa || 14 || yásya te mádyam rásam tivrám duhánty  
ádribhīḥ | sá pavasvabbimātihá || 15 || ३ ||

१५॥ राजा मेधाभिरीयते पवस्यामानो मनावधि । अन्नरिक्षण यानव ॥१६॥  
आ ते इन्द्रो शत्रुघ्निं गवां पोषं स्वश्वयम् । वहा भगत्तिमृतये ॥१७॥  
आ तः सोम सहो जुवो रूपं न वर्चमे भर । मूष्माणो द्रुग्यीतये ॥१८॥  
अपी सोम वृक्षत्तमोर्डभि द्रोणानि गंख्यत । मीदृच्छ्येनो न योर्निमा ॥१९॥  
अप्सा इन्द्राय वायवे वरुणाय मुरुद्धवः । सोमो अर्पनि विष्णवे ॥२०॥

rājā medhābbhir iyate pávamāno manāv ádhi | antári-  
ksbeṇa yátave || 16 || ā na indo śatagvínam gávām pósħam  
svásvyam | vahā bhágattim útáye || 17 || ā nah̄ soma saho  
júvo rūpám ná várcease bhara | sushvānó devávitaye || 18 ||  
ársbā soma dyumáttamo 'bhí drónāni róruvat | sídañ chyenó  
ná yónim ā || 19 || apsá índrāya vâyáve várūṇāya marúd-  
bhyah | sómo arshati víshṇave || 20 || ४ ||

१६॥ इप्यं तोकाये नो दध्वद्वस्मभ्ये सोम विश्वतः । आ पवस्य महस्त्रिम् ॥२१॥  
ये सोमामः पग्नवन्ति ये अर्यावनिं मुन्निंग । ये वादः शर्याणवन्ति ॥२२॥

ísham tokáya no dádhad asmábhyam soma visvátah | ā  
pavasva sahasrínam || 21 || yé sómásah̄ paráváti yé arváváti  
sunviré | yé vādah̄ sáryanávati || 22 ||

O elixir of divine love, they praise the ultra-psychic receptacles together with your sublime streams of elixir; may you enter the streams so that the resplendent self may relish it. 14

The priests express with stones of austerity the sharp exhilarating elixir, which is the destroyer of the evil-minded. 15

The radiant elixir purified at the place of worship is implored with holy songs by the priests to pass through the firmament (of inner consciousness). 16

O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including beautiful horses and a gift of prosperity. 17

O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance. 18

Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest. 19

The divine elixir, the enjoyer of the water, hastens to the ultra-psychic containers for resplendence, activity, venerability, for human characteristics, and for pervasiveness. 20

O elixir, bestowing food upon our children, may you pour from all quarters thousand-fold riches. 21

May those divine bliss-giving spirits pour juices which are effused at a distance or nigh or in the a-conscious cavity of heart,— 22

य आर्जीकिषु कृत्यसु ये मध्ये पूर्म्यानाम् । ये वा जनेषु पञ्चम् ॥२३॥  
ते तो वृष्टि द्विवस्परि पवन्ताभा सुवीर्यम् । सुवाना देवासु इन्द्रवः ॥२४॥  
पवनै हर्यतो हरिर्गृणनो जमदंभिना । हिन्द्यानो गोरधि त्वचि ॥२५॥

yá ārjíkéshu kṛīvasu  
yé madhye pastyānām | yé vā jáneshu pañcasu || 23 || té no  
vṛishtim̄ divás pári pávantam̄ á suviryam | suvānā devāsa  
śindavah || 24 || pávate haryató hárir griñānó jainádagninā |  
hinvānó górádhi tvací || 25 || ५ ||

१५॥ प्र शुक्रासो वयोजुवो हिन्द्यानासो न सप्तयः । श्रीणाना अप्सु मृजत ॥२६॥  
ते त्वा सुनेष्याभुवो हिन्द्वरे देवतातये । स पैवस्वानयो रुचा ॥२७॥  
आ ते दक्षं मयोभुवं वह्निमया वृणीमहे । पान्तमा पुरुस्पृहम् ॥२८॥  
आ मुन्द्रमा वरेष्युमा विश्रमा मन्मीषिणम् । पान्तमा पुरुस्पृहम् ॥२९॥  
आ रुयिमा सुचेतुन्तमा सुक्रतो तनूष्वा । पान्तमा पुरुस्पृहम् ॥३०॥

prā sukrāso vayojúvo hinvānāso ná sáptayah | śrinānā  
apsú mṛiñjata || 26 || tám tvā sutéshv abhúvo hinviré devá-  
tātaye | sá pavasvānayā rucā || 27 || á te dáksham mayo-  
bhúvam̄ vahnim adyá vriñīmahe | pántam̄ á purusprisham || 28 || á mandrám á várényam̄ á vípram̄ á manishínam̄ |  
pántam̄ á purusprisham || 29 || á rayím á sucetúnam̄ á su-  
krato tanúshv á | pántam̄ á purusprisham || 30 || ६ ||

-or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind 23

—may those celestial elixirs when expressed, pour down upon us from celestial heavenly region and furnish us heroic children. 24

The delightful elixir of pleasing colour, admired by organs of eye, is impelled to flow on cow-hide filter to the receptacles. 25

The bright herbal plants of divine elixirs are the dispensers of food. They are cleansed under the waters like horses urged by the charioteers, and the filtered juice is then mixed with the milk and curds for consecration. 26

The priests who are present send you forth at the rites at which you are effused for the entire divine forces; may you flow with this splendour. 27

We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; — 28

—exhilarating, worthy of choice, the wise, the intelligent, the defender, and coveted by all—; 29

(We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. You are the defender and coveted by all. 30

## ( ६१ ) पद्महितम् सूक्तम्

(१-३०) विश्वाहचम्यास्य सूक्तस्य शतं वैलानसा क्रपयः । (१-१८, २२-३०) प्रथमाद्यादशर्वा दाविश्वादि-  
नवानाऽथ पवमानः सोमः, (१२-२१) एकोनविश्वादिवस्य च पवमानोऽग्निदेवते ।  
(१-१७, १९-३०) प्रथमादिसप्तदशर्वमेकोनविश्वादिद्वादशानाऽग्नि गायत्री,  
(१८) अष्टादश्यास्यात्पुष्ट् उन्दस्ती ॥

५३१ पवस्य विश्वचर्षणेऽभि विश्वानि काव्यो । सखा सर्विभ्यु ईर्ण्छः ॥१॥  
ताभ्यां विश्वस्य राजसि ये पवमान् धामनी । प्रतीची सौम तुस्थतुः ॥२॥  
परि धामानि यानि ते त्वं सीमासि विश्वतः । पवमान क्रतुभिः कवे ॥३॥  
पवस्य उनयुग्निषेऽभि विश्वानि वार्यो । सखा सर्विभ्यु ऊतये ॥४॥  
तव शुक्रासौ अर्चयो दिवस्त्पृष्ठे वि तन्चते । पुरित्रै सोम् धामभिः ॥५॥

66.

Pávasva vísvacarshane 'bhí vísváni kávyā | sákhāt sá-  
khibhya ídyah ॥ १ ॥ tábhyám vísvasya rájasi yé pavamána  
dhámanī | prátiśí soma tashthátuh ॥ २ ॥ pári dháināni yáni  
te tvám̄ somási visvátaḥ | pávamána ritúbhil̄ kave ॥ ३ ॥ pá-  
vasva janáyann ísho 'bhí vísváni várya | sákhā sákhibhya  
ütáye ॥ ४ ॥ táva śukráso arcáyo divás prishthé ví tanvate |  
pavítram̄ soma dháma bhil̄ ॥ ५ ॥ ? ॥

तवेमे सुस सिन्धवः प्रशिष्वं सोम सिस्तते । तुभ्यं धावन्ति धेनवः ॥६॥  
प्र सौम याहि धारया सुत इन्द्राय मत्सरः । दधानो अक्षिनि श्रवः ॥७॥  
ससु त्वा धीभिरस्वरन्हन्युतीः सुस जामयः । विश्रमाजा विवस्वतः ॥८॥  
मृजन्ति ला ममग्न्योऽव्ये जीरावधि ष्वणि । रेमां यद्यज्यसे वने ॥९॥

távemé saptá síndhvah praśishham̄ soma sisrate | tú-  
bhyam̄ dhāvanti dhenávah ॥ ६ ॥ prá soma yáhi dhárayā sntá  
índrāya matsarah | dádhāno ákshiti śrávah ॥ ७ ॥ sám u tva  
dhíbhír asvaran hinvatih saptá jāmáyal । víprau ājá vivás-  
vatah ॥ ८ ॥ mríjjánti tvā sám agrúvó 'vye jírav áulhi shváni |  
rebhó yád aiyáse vane ॥ ९ ॥

O all-beholding, you are adorable; a friend to be sought by friends; may you flow for all, our holy love. 1

O blissful Lord of purified elixir, rule over the universe by those two halves (the northern and southern solstices) which stand facing you. 2

O wise and pure lord of immortality, with your all-round splendour, you encompass on every side and everywhere with the seasons. 3

O blissful, you are a friend; may you for the sake of granting all precious boons of every kind flow onward, generating food for your friends and giving support to us all. 4

O blissful lord, your shining rays accompanied by brilliance, spread the purifying glory over the lofty ridge of heaven. 5

O blissful Lord, the seven rivers, as being yours, flow at your command; the milch-kine hasten to you. 6

Proceed, O Lord of blissful elixir, in a stream when effused; exhilarate the resplendent self and bestow upon us inexhaustible store of sustenance. 7

You, O sage, are invoked by the seven kindred (metres of divine speech) which utter the songs of praises at the worship. 8

The fingers cleanse (the stems squeeze out the juice and filter it) in quickly improvised loud sounding supra-psychic (woollen) filter, when with a noise you are sprinkled with water. 9

पवमानस्य ते कवे वाजिन्मगी असूक्ष्मतः । अर्वन्तो न श्रेवस्ववः ॥१०॥

'pávamānasya te kave vájin  
sárga asrīkshata | árvanto ná śravasyávah || 10 || ९ ||

अन्नां कोऽग्नं मधुशुतमस्त्रयं वारे अव्यये । अवावशान्त थ्रीतयः ॥११॥  
अन्नां भमुद्रमिन्द्यौऽस्तु गावो न धेनवः । अग्मज्ञतस्य योनिमा ॥१२॥  
प्रण इन्द्रो महं रण आपो अर्षन्ति सिन्धवः । यद्गोभिर्वासयिष्यसे ॥१३॥  
अस्य ते सर्वय वयमियक्षन्तस्त्वोतयः । इन्द्रो सखित्वमुश्मसि ॥१४॥  
आ पवम्बु गविष्टये महे सोम नूचक्षासे । एन्द्रस्य जठरे विश ॥१५॥

áchā kóśam madhuśútam áśrigram vāre avyáye | ávā-  
vasanta dhitáyah || 11 || áchā samudrám índavó 'stam gávo  
ná dhenávah | ágmann ritásya yónim á || 12 || prá na indo  
mahé ráṇa ápo arshanti síndhvayah | yád góbhír vāsayish-  
yáse || 13 || ásyá te sakhyé vayám íyakshantas tvótayah |  
índo sakhitvám usmasi || 14 || á pavasva gávishṭaye mahé  
soma nricákshase | éndrasya jatháre viṣa || 15 || ९ ||

१६॥ महीं असि सोम ज्येष्ठु उग्राणामिन्दु ओजिष्ठः । युध्या सञ्छक्षिगेथ ॥१६॥  
य उग्रेभ्यश्चिदोर्जीयाज्ज्वरेभ्यश्चिच्छूरतरः । भूरिदाभ्यश्चिन्मंहीयान् ॥१७॥  
त्वं सौम् सूर् पषस्तोकस्य साना तनूनाम् । वृणीमहै सर्वयाय वृणीमहै युज्याय ॥१८॥

mahañ asi soma jyéshṭha ugrāñām inda ójishṭhah |  
yúdhvā sáñ cháṣvaj jigetha || 16 || yá ugrébhyaś eis ójīyāñ  
chúrebhyaś eis ebūratarah | bhūridábhyaś eis mánhiyāñ  
|| 17 || tvám̄ soma súra éshas tokásya sātā tanūnām | vriñi-  
máhc sakhyáya vriñimáhc yújyāya || 18 ||

O sage of supra-psychic bliss, possessor of food, when you are filtered your food-desiring streams are let loose like horses. 10

They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have already treated and cleansed the plant. 11

The streams of the supra-psychic bliss go to the ocean, as milch kine to their stall; they go to the place of worship. 12

O divine elixir, at the sacrifice, the flowing waters hasten to cleanse the stems of plants, and subsequently after effusion, the sap is mixed with the curds and milk. 13

O Lord of divine bliss, we abide in your friendship at the hour of sacrifice; depending on your protection, we crave for your friendly love. 14

O divine elixir, flow on for the sake of the mighty wisdom-seeker, for the sake of the beholder of men; may you enter into the very core of the resplendence. 15

O divine elixir, you are great and most worthy of praises; you are most vigorous of the mighty; when engaged in the battle of life, you are always triumphant. 16

You are mightier than the mighty; braver than the brave, and more generous than the generous. 17

O Lord of divine love, you are a hero. Bestow upon us food; may you be the giver of sons; we crave for your friendship, and we cherish your companionship. 18

अस्म आयूर्षि पवसु आ सुवोर्जमिवं च नः । आरे वाधस्व दुच्छुनाम् ॥१९॥  
अग्निर्कषिः पवमानः पाञ्जजन्यः पुरोहितः । तमीमहे महाग्रुयम् ॥२०॥

agnā āyūrshī pa-  
vasa ā suvōrjam isham ca nah | āré bādhasva duchūnām  
|| 19 || agnīr r̄ishih pávamānah pāñcājanyah puróhitah | tám  
Imahe mahāgayám || 20 || 10 ||

अस्मे पवस्य स्वपा अस्ये वर्चेः सुवीर्यम् । दध्नद्विं मयि पांषम् ॥२१॥  
पवमानो अति स्तिथोऽभ्यर्थनि सुषुनिम् । सूरो न विश्वदर्शनः ॥२२॥  
स मर्मजान आयुभिः प्रयस्यान्प्रयसे ह्रितः । इन्दुरत्यौ विचक्षणः ॥२३॥

agne pávasva svápā asiné várcaḥ suvíryam | dádhad ra-  
yím máyi pósham || 21 || pávamāno áti srídhō 'bhý àrshati  
sushütum | súro ná viśvádarsataḥ || 22 || sá marmrijāná āyú-  
bhiḥ práyasvān práyase hitáḥ | índur átyo vicakshanáḥ  
|| 23 ||

पवमान क्रुतं वृहच्छुकं ज्योतिरजीजनत् । कृष्णा तमीमि नह्ननत् ॥२४॥  
पवमानस्य जह्नतौ हरेश्वन्दा असृष्टन । जीरा अजिञ्जोचिषः ॥२५॥

pávamāna ritám briháe chukrám jyótir ajíjanat |  
krishṇá tamānsi jáñghanat || 24 || pávamānasya jáñghnato  
háreś candraś asrikshata | jírá ajirásocishaḥ || 25 || 11 ||

O adorable Lord, you support our lives, you send us fuel and food, may you drive far off the evil instincts. 19

Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the predecer at sacrifices. Hymned by the great, we solicit His blessings. 20

O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment. 21

Visible to all like the sun, the divine elixir hastens and proceeds ahead against all evil forces, whilst appropriate praises are offered by worshippers. 22

Repeatedly purified and adorned by the leading priests, the drops of elixir, rich in food, and meant for sustenance, flow on and on continuously; may it be the beholder of all. 23

The purified elixir generates the veracious, all-pervading, bright-shining light and destroys the gloomy darkness. 24

Ever-flowing have been the gladsome swift-moving streams of the purifid elixir, brilliant and radiating; may the elixir be the destroyer of darkness. 25

१२३ पर्वमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः । हरिश्वन्द्रो नगद्धणः ॥२६॥  
 पर्वमानो व्यश्वद्विश्मिर्वाजसात्ममः । दधत्स्तोत्रे सुवीर्यम् ॥२७॥  
 प्र सुवान इन्दुरक्षाः पवित्रमत्यव्ययम् । पुनान इन्दुरिन्द्रमा ॥२८॥  
 गृष्ण सोमो अधि त्वचि गर्वा क्रीलुत्त्रिभिः । इन्द्रं मदाय जोहुवत् ॥२९॥  
 यस्य ते युग्मवृत्पयः पर्वमानाभृतं द्रुवः । तेन नो भृल जीवसे ॥३०॥

pávamānō rathitamah̄ subbrébbih̄ subhrásastamah̄ | bá-  
 riscandro marúdganah̄ ॥ 26 ॥ pávamānō vy àśuavat̄ rasmi-  
 bhir vājasātamaḥ | dādhat stotré suvíryam ॥ 27 ॥ prā suvānā  
 śindur akshah̄ pavítram áty avyáyam | punānā śindur śindram  
 ḥ ॥ 28 ॥ eshá sómo ádhī tvací gávām̄ krīlaty ádribbhiḥ | śin-  
 drain mādāya jóhuvat ॥ 29 ॥ yásya te dyumnavat̄ páyah̄  
 pávamānābhūritam̄ divah̄ | téna no mrīla jīváse ॥ 30 ॥ 12 ॥

## ( ६७ ) सप्तपृष्ठितम् सूक्तम्

(१-३) द्वाविशाद्वस्याद्य सूक्तस्य सप्तपृष्ठः-(१-३) प्रथमादित्वस्य वर्णमन्त्ये भरहात्; (४-६) चतुर्थादित्वस्य  
 मारीचः करपयः; (७-९) सप्तस्यादित्वस्य राहगाणो गोतमः; (१०-१२) दशस्यादित्वस्य भौमोऽत्रिः; (१३-१५) त्रयोः  
 दशयादित्वस्य गायिनो विश्वाभिः; (१६-१८) पोडिवर्णादित्वस्य भारगवो जगदभिः; (१९-२१) एकोनविश्यादि-  
 त्वस्य मैत्रावरुणिर्विश्विष्टः; (२२-२३) द्वाविश्याद्वेकादशवर्चश्चात्मिन्नरः पवित्रो वसिष्ठो वोर्मी वा क्रपयः ।  
 (१-९, १३-२२, २८-३०) प्रथमादित्ववर्चा द्वयोद्विश्यादित्वशानामषाविश्यादित्वस्य च पवमानः  
 सोमः; (१०-१२) दशस्यादित्वस्य पवमानः पूर्ण सोमो वा, (२३-२४) त्रयोविशीचतुर्विश्योः  
 पवमानोऽप्तिः; (२५) पञ्चविश्योः पवमानोऽप्तिः सविता वा, (२६) पृष्ठविश्योः पवमानोऽप्तिः  
 पवमानाप्तिविश्वारो वा, (२७) सप्तविश्योः पवमानोऽप्तिर्वेषे देवा वा, (३१-३२) एक-  
 विशीद्विविश्योऽप्ता पावमान्यप्तेन्द्रुतिर्विद्वतः । (१-१५, १९-२६, २८-२९)  
 प्रथमादित्ववर्चश्चमेकोनविश्याद्वायाद्वायाद्वायाविश्येकोनविश्योऽप्ता गायत्री, (१६-  
 १८) पोडिवर्णादित्वस्य द्विपदा गायत्री, (२७, ३१-३२) सप्तविश्येक-  
 विशीद्विविशीमनुष्टुप्, (३०) विश्याद्व पुर उप्पिल छन्दासि ॥

११३ त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अच्चरे । पर्वस्य मंहयद्वयिः ॥१॥

Tvám̄ somāsi dhārayúr mandrá ójishtho adhvare | pár-  
 vasva manhayádrayiḥ ॥ 1 ॥

The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beauteous splendours, green-tinted, invoked by the group of mortals - 26

—may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper. 27

The cosmic elixir when effused drops through the fleecy supra-psychic filter, and as filtrate it passes on to the resplendent self. 28

These stems of the plants sport with the stones upon the cattle hide, while crushed and bruised, and the elixir is finally made available for self's exhilaration. 29

O all-pure blissful sap of life, bless us, so that, we may live long with that bright and nutritious milk of yours which has been brought from heaven. 30

You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever. 1

तं सुतो नूमादनो दध्न्वान्मत्सुग्नितमः । इन्द्राय सूरिरन्धसा ॥२॥  
 तं सुप्त्वाणो अद्रिभिरभ्यर्ष कर्निकदत् । शुमन्तं शुभ्ममुत्तमम् ॥३॥  
 इन्दुर्हिन्वानो अर्षति तिरो वाराप्यव्यया । हरिर्वाज्ञमचिकदत् ॥४॥  
 इन्द्रो व्यव्यर्षसि वि श्रवांसि वि सौभगा । वि वाजान्त्सोम् गोमतः ॥५॥

tvám sutó nyimádano dadhanván  
 matsaríntamah | índrāya sūrīr ándhasā || 2 || tvám sushvāno  
 ádribhir abhy ársha kánikradat | dyumántam śúshmam utta-  
 mám || 3 || índur hinvánó arshati tiró várāny avyáyā | hárir  
 vājam acikradat || 4 || Indo vy ávyam arshasi ví śrávānsi ví  
 saúbhagā | ví vágān soma gómantah || 5 || <sup>13</sup> ||

आ ने इन्द्रो शतग्निने रथि गोमन्तमश्विनम् । भरा सोम सहुत्तिष्ठत् ॥६॥  
 पवमानास इन्द्रवस्त्रिरः पर्वत्रमाश्रवेः । इन्द्रं यामैभिराशत् ॥७॥  
 ककुहः सोम्यो न्स इन्दुरिन्द्राय पूर्व्यः । आयुः पवत आयवे ॥८॥  
 हिन्वन्ति सूर्गमुम्ब्रयः पवमानं मधुश्चुन्तम् । अभि गिरा समस्वरन् ॥९॥

á na indo ṣatagvínam rayím gómantam aśvínam | bhárā  
 soma sahaśrínam || 6 || pávamānāsa índavas tiráḥ pavítram  
 áśávah | índram yámebbir áśata || 7 || kakuháḥ somyó rásā  
 índur índrāya pūrvyáḥ | áyúḥ pavata áyáve || 8 || hinvánti  
 súram úsrayah pávamānam madhuṣeútam | abhí girā sám  
 asvaran || 9 ||

When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self. 2

Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength. 3

Divine drops of elixir of spirituality, when effused, flow through the ultra-psychic woollen filter; (the filtrate) comes out (in a stream) with loud roar,—green-tinted and strength-giving. 4

O elixir of divine love, you hasten through the ultra-psychic woollen filter; you grant us food and riches. O blissful Lord, grant us strength and wealth of speech and wisdom. 5

O blissful Lord of divine elixir bring us thousand-fold wealth, consisting of hundreds of cows; grant us excellent wisdom and vigour. 6

The purified swift-flowing divine juices passing through the ultra-psychic filters reach the resplendent self by their own paths. 7

The sages from olden times have been pouring the excellent-sap of the bliss-plant into the ultra-psychic filter after expression, and the clarified juice goes to the resplendent self for whom it is actually meant. 8

The (ten) fingers express the purified honey-dropping heroic elixir; may you, the devotees, hail it with songs of praise. 9

अविना नो अजाथः पृष्ठा यासीनयामनि । आ भेशत्कन्यांसु नः ॥१०॥

avitā no ajásyah pūshā yāmāni-yāmani | ā  
bhakshat kanyāsu nah || 10 || 14 ||

अथ सोमः कर्पादिने धूतं न पवते मधुः । आ भेशत्कन्यांसु नः ॥११॥  
अयं ते आधृणे सूतो धूतं न पवते शुचि । आ भेशत्कन्यांसु नः ॥१२॥  
याचो जन्तुः कर्वीनां पवस्य सोम धारया । द्रेष्टुपु रक्षधा असि ॥१३॥  
आ कुलशेषु धारानि इयेनो वर्म वि गौहते । अभि द्रोणा कनिकदत् ॥१४॥  
परि प्र सोम ते रमोऽसर्जि कुलशेषु सूतः । इयेनो न तत्को अर्षति ॥१५॥

ayám somaḥ kapardine gṛītāṁ ná pavate mādhu | ā  
bhakshat kanyāsu nah || 11 || ayám ta āgṛīne sutó ghri-  
tāṁ ná pavate śúci | ā bhakshat kanyāsu nah || 12 || vācō  
jantubh kavīnām pávasva soma dhiārayā | devéshu ratnadhā  
asi || 13 || ā kalāśeshu dhāvati syenó várma ví gābate | abhí  
drónā kánikradat || 14 || pári prá soma te rásó 'sarji kaláśe  
sutah | syenó ná taktó arshati || 15 || 15 ||

पवस्य सोम मुन्द्यन्निद्राय मधुमत्तमः ॥१६॥  
अमृग्नेवर्यीतये वाज्यन्तो रथो इव ॥१७॥  
ते सूतासो मुदिन्तमाः शुक्रा वायुससृक्षत ॥१८॥  
याद्यां तुच्छा अभिष्टुतः पवित्रं सोम गच्छसि । दधत्स्त्वोवे सुर्यीर्यम् ॥१९॥

pávasva soma māndáyanu índrāya mādliumattamah || 16 ||  
asṛigran deváyitayec vājayánto ráthā iva || 17 || té sutásō  
madíntamah̄ sukra vāyúm asṛikshata || 18 || grávñā tunno  
abhishtutah̄ pavitrām soma gachasi | dādhat stotré suvír-  
yam || 19 ||

May the automation-borne nourisher be our protector on all his paths. May He bestow charming virtues on us. <sub>10</sub>

This divine elixir flows for the nourisher, decorated with a tiara, providing a sap like butter, may he grant charming virtues to us. <sub>11</sub>

This divine elixir is poured forth for you, O shining (nourisher), it flows like clarified sacred butter, may you grant charming virtues to us. <sub>12</sub>

O divine elixir, impeller of the poets, whilst they utter their words of praise, flow in a stream; you are the dispenser of treasure among Nature's bounties. <sub>13</sub>

He hastens to the ultra-psychic receptacles as a falcon enters its nest and enters the receptacle with a screaming sound. <sub>14</sub>

Your loving juice; O Lord of bliss, spreads around when effused into the receptacle as a swift falcon rushes along. <sub>15</sub>

O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self. <sub>16</sub>

The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth. <sub>17</sub>

These effused elixirs, brilliant and extremely exhilarating, are let forth with the speed and sound of the wind for the sake of virile activity. <sub>18</sub>

Bruised with the stones and effused, O divine elixir, you enter the ultra-psychic filter bestowing virility upon your praiser. <sub>19</sub>

एष तु न्नो अभिष्टुतः पर्वतमति गाहते । रक्षोहा वारंमूच्ययम् ॥२०॥

eshā tunnō abhishtūtah pavītram áti gāhate |  
rakshohā vāram avyāyam || 20 || १६ ||

१८५१ यदान्त यच्च दृग्क भयं चिन्दति मास्मिह । पवमान् वि तज्जीहि ॥२१॥  
पवमानः सो अश्च नः पवित्रेण विचर्षणः । यः षोता स पुनातु नः ॥२२॥  
यत्ते पवित्रमन्तर्यम्य वित्तमन्तरा । ब्रह्म तेन पुनीहि नः ॥२३॥  
यत्ते पवित्रमचिंत्यदसे तेन पुनीहि नः । ब्रह्मस्वैः पुनीहि नः ॥२४॥  
उभाभ्यां देव सवितः पवित्रेण सुवेन च । मां पुनीहि विश्वतः ॥२५॥

yád ánti yáce ca dūraké bhayám vindiiti mām iha | pāvaniāna vi táj jahi || 21 || pāvamānah só adlyá nah pavītrena  
vicarshānih | yáh potā sá punātu nah || 22 || yát te pavī-  
tram arcishy ágne vitataum antár ā | brahma téna punihī  
nah || 23 || yát te pavītram arcivād ágne téna punihī nah |  
brahmasavañih punihī nah || 24 || ubhāb hyām deva savitah  
pavītrena savéna ca | mām punihī visvītah || 25 || १७ ||

१८५० त्रिभिष्ठु देव सवितर्वर्षिष्ठैः सोम धामभिः । लभ्ये दक्षैः पुनीहि नः ॥२६॥  
पुनन्तु मां देवज्ञाः पुनन्तु वस्ते वो धिया ।  
विश्वे देवाः पुनीत मा जानवेदः पुनीहि मा ॥२७॥  
प्र प्यायस्य प्र स्यन्दस्य सोम विश्वेभिरुच्यन्ति । देवेभ्य उत्ताम हृषिः ॥२८॥

tribhish tvaum deva savitar vāshishthaili soma dhāma-  
bbih | ágne dákshaili punihī nah || 26 || punātu mām deva-  
janāh punāntu vásavo dhiyā | visvīte devāh punītā mā jāta-  
vedāh punihī mā || 27 || prā pyāya svā prā syandasva sóma  
visvebhīr anśubhih | devēbhyā uttamām havish || 28 ||

This elixir, bruised (with stones) and praised, the destroyer, plunges through the ultra-psychic woollen filter, and is the destroyer of evil hurdles. <sup>20</sup>

Whatever fear seizes me, near at hand or far away, may you be pleased to dispel that. <sup>21</sup>

May that divine elixir, the beholder of all, pure and purifier, purify us now by his purifying power. <sup>22</sup>

O adorable Lord, with that lustre which is within you, may you purify us. May you purify us with your spiritual enlightenment. <sup>23</sup>

Purify us, O adorable Lord, with that pure radiance which is yours; may you purify us with your divine love. <sup>24</sup>

O impellér, O light, purify me by your processes of filtration and of effusion both; purify me from every side. <sup>25</sup>

O impeller, O light, O foremost adorable, you preside over all the three regions (behind the fire on the earth, behind the lightning in midspace, and behind the sun in the celestial region). May you purify us with your powerful skills. <sup>26</sup>

May the enlightened persons purify me; may the persons of riches make me pure by their wise blessings; may all the bounties of Nature purify me. O omniscient Lord, may you purify me. <sup>27</sup>

O Lord of bliss, nourish us with all care. May you be so pleased with us that all types of loving spiritual saps, worthy as offerings to all enlightened divinities, flow toward us. <sup>28</sup>

उपे प्रियं पनिष्ठतं युवानमाहुर्तीवृथम् । ऋग्नम् विभ्रंतो नमः ॥२९॥  
 अलायस्य परज्ञुनेनाश नमा पवस्व देव सोम । आख्युं चिद्रेव देव सोम ॥३०॥  
 यः पावमानीरुच्येत्यृषिभिः संभृतं रसम् ।  
 मर्य म पूतमेश्वाति स्वदितं मातरश्वेना ॥३१॥  
 पावमानीर्यो अध्येत्यृषिभिः संभृतं गम्मम् ।  
 तस्मै सरस्वता दुहं श्रीर सुर्पिर्मधृदकम् ॥३२॥

ूपा

priyám pánipnataṁ yúvānam āhutīvr̄idham | áganma bí-  
 bhrato námaḥ || 29 || aláyyasya parasúr nanāga tám á pa-  
 vasva deva soma | ákhúm eid evá deva soma || 30 || yáḥ  
 pāvamānīr adhyéty r̄ishibhil sámbhūritam rásam | sárvam  
 sá pūtám asuāti svadítám mātarisvanā || 31 || pāvamānīr yó  
 adhyéty r̄ishibhil sámbhūritam rásam | tásmai sárasvatī duhe  
 kshírámp sarpir mádhūdakám || 32 || १८ ||

[ भव चतुर्योऽनुवाकः ॥ ]

( ६८ ) अष्टपदितम सूक्तम्

( १-१० ) दशर्चम्याश्च सूक्तस्य भालन्दतो वन्सप्रक्षेपः । पवमान् मामो दत्तता । ( १-१ )  
 प्रथमादिनवर्चा जगनी, ( १० ) दशस्याश्च निष्पृष्ठ लङ्घनी ॥

प्र देवमच्छ्वा मधुमन्त इन्द्रुवोऽसिष्यदन्त गावु आ न धेनवः ।  
 वृहिष्ठो वचुनावन्त उधर्मिः परिमुत्तमुस्त्रिया निर्णिजे धिरे ॥१॥  
 स रोखदुभि पृत्वा अचिकटदुपारुहः श्रथयन्तस्यादते हरिः ।  
 तिरः पुरित्रै परियन्त्रु ज्रयो नि गर्याणि दधने देव आ वरम् ॥२॥

68.

Prá devám áchā mádhumanta índavó 'sishyadanta gáva  
 á ná dhenávah | barhishádo vacanávanta údbabbhil parisru-  
 tam usrīyā nirpijām dhire || 1 || sá róruvad abhí púrvā aci-  
 kraídad upárúhah śratkáyan svadate háriḥ | tiráh pavítram  
 pariyyánn urú jrāyo ní sáryāni dadhate devá á várām || 2 ||

That youthful loving lord of bliss we approach, with homage and reverence, who utters the words of wisdom to us, and who is fostered by your offerings <sup>29</sup>

The battle-axe of the aggressor is self-destroyed. Flow to us, divine elixir; (slay) the villain foe alone, O bright elixir. <sup>30</sup>

He who reads these *Pavamani* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex. <sup>31</sup>

For him who recites these *Pavamani* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia. <sup>32</sup>

The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass. <sup>1</sup>

The fresh divine nectar repeatedly echoes the holy hymns (of the poets) as if with a shriek; while it separates from the growing herbs in a green tint, it particularly sweetens itself; passing through the ultra-psychic filter with speed, it annihilates the evil demoniac obstacles. The shining elixir bestows wealth upon the worshippers. <sup>2</sup>

वि यो ममे यम्या संयती मदः माकंवृधा पर्यमा पिन्वदक्षिता ।  
 मही अपारे रजसी विवेदिदभिवज्ञाक्षिते पाजु आ द्वेदे ॥३॥  
 स मातरा विचरन्वाजयन्नपः प्र मेधिरः स्वध्या पिन्वते पदम् ।  
 अशुर्येवेन पिपिशो यनो नृभिः सं जामिभिर्नमने रक्षते तिरः ॥४॥  
 सं दक्षेण मनसा जायने कवित्रुतस्य गम्भी निहितो यमा पुरः ।  
 यनो ह सन्तो प्रथमं वि जडानुरुद्धर्हा हिनं जनिम नेमुमुद्यतम् ॥५॥

ví yó mamé yamyā samyatí mádah sākamvrídhā páyasā  
 pīnvad áksbitā | mahí apáre rájasī vivévidad abhivrájanu  
 ákahitam pája á dade || 3 || sá mātárā vicáran vājáyann  
 apáh prá médhiraḥ svadháyā pīnvate padám | añśúr yá-  
 vena pipise yató nríbbih sám jāmíbbhir násate rákshate sī-  
 raḥ || 4 || sám dáksheṇa mánasā jāyate kaví ritásya gárbo  
 nshito yamá paráḥ | yúnā ha sántā prathamám ví jajñatur  
 gúhā hitám jánimá némaim údyatam || 5 || १० ||

॥२०॥

मन्द्रस्य रूपं विविदुर्मनीषिणः यनो यद्द्वयो अभरत्परगवतः ।  
 तं मर्जयन्त सुवृद्धौ नदीष्वाँ उत्तन्तमंशुं परियन्तमुग्मियम् ॥६॥  
 लां मृजन्ति दश योषणः सुतं सोमं क्रषिभिर्मनिभिर्मनिभिर्हितम् ।  
 अव्यो वारेभिस्त देवहृतिभिर्नभिर्यनो वाजुमा दर्षि मातये ॥७॥

mandrásyā rūpám vividur manishípáḥ syenó yád ándho  
 ábbarat parávátah | tám marjayanta suvrídham uadishv áñ  
 usántam añśum pariyántam r̄igmíyam || 6 || tvám mr̄ijanti  
 dásā yóshanah sutám sóma r̄ishibhir matíbbhir dbítibhir hi-  
 tam | ávyo várebhir utá deváhütibhir nríbbir yató vājam á  
 darshi sätáye || 7 ||

O Lord of exhilarating divine nectar holds in unison, and fills full with milk the eternal, twin-united (regions of heaven and earth). He knows that the two regions are extensively great, and without limits, while moving above them, He assumes imperishable strength. 3

The sage-like nectar wanders through the two worlds, and sends forth the waters. It swells up and strengthens with its own might. The nectar collected by the priests is mixed with extracts of barley. The mixture is stirred skilfully with the compact fingers of the priests. It furnishes protection to all and sundry creatures. 4

The sage-like divine nectar is born with a developed mind. It is the germ of the eternal law. As a rule, it is deposited in the top-region. Both of them (the sun and the moon) were the first to be recognized during the creation. Before the birth, they rested in a secret place, from whence they duly appeared in course of time. 5

The wise worshippers have been knowing the form of the exhilarating divine elixir, ever since the divine falcon brings it from far; they cleanse it in the flowing waters of rivers; the fostering delightful elixir flows around; it deserves our laudation. 6

O life-giving nectar, the ten singers of the priests cleanse your plants and the priests collect you, when effused in vessels, reciting the songs of praises, and pour you through the ultra-psychic woollen filters. They collect the filtrate in vessels with oblations to Nature. You bestow food to them as gift. 7

पुरिप्रयन्ते वृश्यं सुषमदं सोमै मनीषा अभ्यनृपतं मनुभः ।  
 यो धारण्या मधुमां ऊर्मिणा द्विव इयर्ति वाचं रघिषालमर्त्यः ॥८॥  
 अयं द्विव इयर्ति विश्वमा रजः सोमः पुनानः कुलडौपु भीढ़नि ।  
 अद्विग्नेभिर्मृज्यते आद्रिभिः सृतः पुनान इन्दुर्वरिवो विदत्प्रियम् ॥९॥  
 एवा नः सोमं परिषिद्यमानो वयो दधेच्छित्रतमं पवस्य ।  
 अद्वेषे यावापृथिवी हुवेम देवा धृत्त रुयिमुसे सुवीरम् ॥१०॥

pariprayántam vayyām sushamsádam só-  
 mam manishá abhy ànúshata stúbhah | yó dháraya mádhuh-  
 mān urmína divá iyarti vácām rāyishál ámartyah || 8 || ayám  
 divá iyarti viśvam á rájah sómaḥ punānáh kaláseshu si-  
 dati | adbbír góbhír mriyyate ádribhiḥ sutáh punāná indur  
 várivo vidat priyám || 9 || evá nah soma parishicvámāno  
 váyo dádhah citrátamam pavasva | adveshé dyáváprithiví  
 huvema dévā dhattá rayim asmé suvíram || 10 || २० ||

( १०. ) एकोनसप्ततितमं सुनम्

( १-१० ) वृश्यम्यास्य सूक्ष्माह्निरसो त्रिरण्यम्बूप ऋषिः । पवनानः सोमो देवता । ( १-१ )

प्रथमायष्टचाँ त्रगती, ( १-१० ) नवमीदशाष्ट्योश्च त्रिष्टुप् शृण्डी ॥

इष्टने धन्वन्मन्त्रानि धीयते मनिर्वत्सो न मातुरुपं सञ्ज्वर्धनि ।  
 उरुधारिव दुहे अथ आयुत्यस्य व्रतेष्वर्पि सोमं इष्टने ॥१॥

69.

Ishur ná dbánvan práti dhīyate matír vatsó ná pratúr-  
 úpa sarjy údhani | urúdhāreva duhe ágra áyatya ásyा vra-  
 téshv ápi sóma ishyate || 1 ||

Songs resonate with intelligent praises to invoke the wide-flowing and delightful divine elixir. It rests in good company with associates. As it comes down with its undulating stream of water from the heaven above, it impels people to sing the songs of praise. It is a wealth-conquering immortal. 8

This divine elixir sends from heaven the large quantities of water; being filtered (through the ultra-psychic sieve), it settles in the vessels. The plant is cleansed with water and crushed with stones for effusion and the extract is (finally mixed with) milk. The filtered divine elixir bestows delightful wealth. 9

O blissful elixir, when mixed with water and milk, may you pour on us manifold food and vigour; let us invoke the friendly heaven and earth; O nature's bounties, may you grant us wealth and excellent progeny. 10

Our praise is attached (to the resplendent Lord), as an arrow to the bow. The divine elixir has been let loose (to the resplendent self), the fosterer as a calf to the udder of its mother. (The resplendent Lord sheds blessings) as a cow, having a copious stream of milk, yields it at the approach (of the calf); the elixir in the stimulated form is dedicated to the resplendent on all auspicious occasions .

उपो मनः पूच्यते मित्यते मधु मन्द्राजनी चोदते अन्तगमनि ।  
 पवेमानः संतनिः प्रैमतामिव मधुमान्द्रासः परि वारमर्षनि ॥२॥  
 अव्ये वध्युः पवेते परि त्वचि श्रेणीते नस्तरदिनेत्रकृते युते ।  
 हरिकान्यजनः संयुतो मदो नृमणा तिग्नानो महिपो न शोभते ॥३॥

úpo matsḥ pṛicyāte sicyāte  
 mádhu mandrájanī codate antár āsáni | pávamānah samta-  
 nīḥ praghnatám iva mádhumān drapsáḥ pári vāram arshati  
 || 2 || ávye vadhyuyūḥ pavate pári tvací ṣrathnité naptír ádi-  
 ter ritám yaté | hárir akrān yajatáḥ samyató mádo nrímaṇā  
 śisāno mahishó ná sobhate || 3 ||

उत्ता मिमानि प्रति यन्ति ध्रुनवो देवम्य देवीरूपे यन्ति निष्कृतम् ।  
 अत्यक्मीदर्जुनं वाग्मव्ययमल्कं न निक्तं परि सोमो अव्यत ॥४॥  
 अमक्तन स्त्रीता वासमा हरिमत्यो निर्णिजानः परि व्यत ।  
 दिवम्पृष्ठं वर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभमयम् ॥५॥

uksbā mimāti prati yanti  
 dhenávo devásya devír úpa yanti nishkritám | áty akramid  
 árjunam vāram avyáyam átkam ná niktám pári sómo avy-  
 ata || 4 || ámríktena rúṣatā vásasā hárir ámartyo nirñijanáḥ  
 pári vyata | divás pŕishṭhám barhápā nirñije kritopastára-  
 nam camvör nabbasmóyam || 5 || २१ ||

The resplendent Lord is invoked through songs of praises. The elixir is sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants. 2

Seeking its beloved, the stems of the elixir plant are cleansed on the sheep-skin. The plant is the great-granddaughter of the mother Infinity (from the mother Aditi, the sun; from the sun, the rains; and from rains, the plant or herbs in the fourth generation). It comes to the earth for the sacrifices. The effused elixir is green in colour, adorable, is collected (in ladles); and is exhilarating. It sharpens the vigour and thus enables one to overcome enemies; it shines like one of strength and energy. 3

The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passes through the sieve of white sheep-skin. Thereon it clothes itself, as it were, in new shining armour (i.e. the water is mixed with it). 4

The immortal green plant of the elixir puts on a clean and bright garment when washed with water. The filtered elixir, placed in open, shines by the reflection of the sun, standing on the back of the sky, for the destruction (of the sin) and purification. It looks shining when placed in bowls and illumines the two worlds. 5

सूर्यस्येव रथमयों द्रावयिलवों मत्सगमः प्रभुपः साकमीर्गते ।  
तन्तु तते परि सगीम आशवो नेन्द्राहृते पवते धाम कि चून ॥६॥  
सिन्धोरिव प्रवणे निश्च आशवो वृष्टच्युता मदासो गानुमाशन ।  
शं नो निषेशो छिपदे चतुर्पदेऽमे वाजाः सोम तिष्ठन्तु कृष्णः ॥७॥

sūryasyeva rāsmayo drāvayitnāvo mataśarāsaḥ prasúpah  
sākām īrate | tāntum tatām pāri sārgāsa āśāvo nēndrād  
ritē pavate dhāma kīm canā || 6 || sīndhor iva pravaṇe  
nimnā āśāvo vṛishacyutā mādāso gatūm āsata | sām no ni-  
vesē dvipāde cātushpade 'smē vājāḥ soma tishṭhantu krish-  
tāyāḥ || 7 ||

आ नः पवस्व वसुमहिरप्यवद्शावद्दामयदमत्सुवीयेम् ।  
यूयं हि सोम पिनरे सम अन दिवो मूर्धनः प्रस्थिता व्यस्कृतः ॥८॥  
एते सोमाः पवमानास इन्द्रं रथो इव प्र ययुः सानिमच्छ ।  
सूताः पवित्रमति यन्त्यव्य हित्वा व्रिं हरिनो वृष्टिमच्छ ॥९॥  
इन्द्रुविन्द्राय वृहते पवस्व सुमृक्षीको अनवद्यो रिशादाः ।  
भरा चन्द्राणि गृणते वसृति देवैर्योवापृथिवी प्रावतं नः ॥१०॥

ā nah pavasva vāsumad dhīraṇyavad āsvāvad  
gōmad yāvamat suvīryam | yūyām hī soma pitāro māma  
sthāna divo mūrdhānah prāsthitā vayaskṛitah || 8 || etē sō-  
māḥ pávamānāsa īndram rāthā iva prā yayuh sātīm ácha |  
sutāḥ pavītram áti yanty ávyam hitvī vavritī harīto vṛish-  
tīm ácha || 9 || īndav īndrāya brihaté pavasva suvīlikó  
anavadyo risādāḥ | bhārā candrāṇi griṇaté vāspni devaīr-  
dyāvāprithivī prāvatam nah || 10 || <sup>22</sup>

The rushing, exhilarating, foe-slaying divine elixirs when let loose are filtered together round through the extended cloth like the sun's rays; they flow to no other spot except where the resplendent self is. <sub>6</sub>

As in a waterfall or a river the flowing waters readily find their way along a slope to a low ground, in the same way exhilarating elixir of divine love poured forth by the sprinkler finds its way to the resplendent self. May you bless in our home our men (bipeds) and cattle (quadrupeds). May food and men (offspring) ever abide with us. <sub>7</sub>

Pour out upon us wealth consisting of treasure, sheep, horses, cattle, barley and great heroic strength. You, O divine elixirs, are my progenitors, staying high up on the summits of heaven and are providers of food. <sub>8</sub>

These filtered divine juices speed forth to the resplendent self, worthy of honour, like chariots advancing to a battle. Expressed (with stones) they pass through the ultra-psychic woollen filter, just as casting off infirmity, everyone goes to the place where it rains. <sub>9</sub>

O divine drops of elixir, the blameless, the generous, the destroyer of foes, may you flow on for the mighty resplendent self and bring to your worshipper splendid riches. O heaven and earth, may you protect us with your divine treasures. <sub>10</sub>

( ७० ) सप्ततिमं सूक्ष्मं ।

( १—१० ) दशरथम्यास्य सूक्ष्मस्य देवधामिनो देवार्थम् । पवर्णनः सोमो देवता । ( १—१० )  
प्रयमादिनवर्ती वर्गती, ( १० ) दशरथम्याश्च विषुष्ट उद्दर्शी ॥

त्रिरस्मै सप्त धेनवो दुदुहे सत्यामादिरै पूर्व्ये व्योमनि ।  
 चत्वार्येन्या भुवनानि निर्णिजे चामृणि चक्रे यद्वतेरवर्धते ॥१॥  
 स भिक्षमाणो असृतस्य चारुण उम्भ यावा काव्येना वि शश्रथे ।  
 तेजिष्ठा अपो मंहना परि व्यत यदो देवस्य श्रवेमा सदो विदुः ॥२॥  
 ते अस्य सन्तु केनवोऽमृत्युवोऽदोम्यासो जनुपी उमे अनु ।  
 येभिर्नृमणा च देवगो च पुनत आदिद्राजोनं मनना अगृम्णत ॥३॥  
 स मृत्यमानो दुश्शमिः सुकर्मभिः प्र मैध्यमासु मातृपु प्रमे सचा ।  
 व्रतानि पाना असृतस्य चारुण उमे नृचक्षा अनु पश्यते विश्वां ॥४॥  
 स मर्मजान इन्द्रियाय धायेम आमे अन्ता गदेसी हर्षते हितः ।  
 वृषा शुक्लेण वाधते वि दुर्मर्तागदेदिशानः शर्वहेव शुरुवः ॥५॥

70.

Trír asmai saptá dhenávo duduḥre satyám asíram pūr-  
 vyé vyòmani | catváry anyá bhúvanáni nirñije cárūni cakre  
 yád rítaiर ávardhata || 1 || sá bhíkshamáño amrítasya cárupa  
 ubhé dyávā kávyená ví sásrathe | téjishṭbá apó mañháná  
 pári vyata yádī devásya śrávasā sádo vidúḥ || 2 || té asya  
 santu ketávó 'mrityavó 'dābhýāso janúshí ubhé ánu | yé-  
 bhir nřimná ca devyā ca punatá ád id rájánam manáná  
 agribhñata || 3 || sá mrityámáno daśábhili sukármabhiḥ prá  
 madhyamásu mātríshu pramé sáca | vratáni pānó amrítasva  
 cárūṇa ubhé nřicákshá ánu pasyate víśau || 4 || sá marmri-  
 jáná indriyáya dháyasa óbhé antá ródasí harshate hitáḥ |  
 vříshá śúshmeṇa bádhate ví durmatír ádédisánah śarya-  
 héva surúdhah || 5 || 23 ||

For Him, in the eastern sky thrice-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law. 1

He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir). 2

May, those — his immortal and invisible—rays, protect both classes of creation (men and cattle). His stimulates human strength and divine food. The sovereign Lord of bliss is invoked by songs of praise. 3

Adorned and cleansed by ten working fingers, it, the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); He is the beholder of men and protects the sacred rites. The auspicious ambrosia looks after both types of men (vicious and virtuous). 4

Being filtered for the supreme resplendent Lord's world-supporting strength, stationed in the midst of both worlds, it goes (everywhere); the showerer destroys evil-minded by his vigour, challenging the evil forces like an archer. 5

४२४८ स मातरा न दद्वशान उसियो नानंददेति मस्तुमिव स्वनः ।  
जानन्नतं प्रथमं यत्स्वर्णं प्रशस्तये कर्मचृणीति सुक्रनुः ॥६॥  
रुवति भीमो वृषभस्त्रे ग्यया शृङ्गे शिशानो हरिणी विचक्षणः ।  
आ योनि सोमः उह ने धीदति गव्ययी त्वग्मवति निर्णिंगव्ययी ॥७॥  
जुचिः पुनानस्तन्वे रपसुमव्ये हरिन्यैधाविष्ट सानवि ।  
जुष्टौ मित्रायु वरण ए वायवे त्रिधातु मधुं क्रियते सुकर्मभिः ॥८॥

sá mātárā ná dárīśāna usrīyo nánadad eti marútām  
iva svanáh | jānánn ritám prathamám yát svárṇaram prá-  
śastaye kám avṛinīta sukrátuh || 6 || ruváti bhimó vriśha-  
bhás tāvishyáyā śrīngē sisáno hárinī vicakshāṇah | á yó-  
nim sómah súkṛitam ní shidati gavyáyi tvág bhavati nírṇig  
avyáyi || 7 || súciḥ punánás tanvām arepásam ávye hárir ny  
ādhāvishṭa sánavi | júshūto mitráya várunāya vāyáve tri-  
dhátu mádhu kriyate sukármabhiḥ || 8 ||

पवस्तु सोम देवर्वीतये वृषेन्द्रस्य हार्दि सोमधानमा विश्वा ।  
पुरा नो ब्राधाहुरितानि पारथ क्षेत्रविद्धि दिशु आहा विपृच्छुते ॥९॥  
हुतो न सप्तिरुभि वाजमर्घेन्द्रस्येन्दो जुठरूमा पवस्तु ।  
नावा न सिन्धुमति पर्षि विद्वाज्ञ्वरो न युध्युन्नवे नो निदः स्पः ॥१०॥

pávasva soma de-  
vávitaye vriśhendrasya hárdi somadhánam á viṣa | purá no  
bādhād duritáti pāraya kshetravid dhí díṣa áhā viprīchaté  
|| 9 || hitó ná sáptir abhí vājam arshéndrasasyendo jaṭháram  
á pavasva | nává ná síndhuni áti parshi vidváñ chúro ná  
yúdhyann áva no nidá spaḥ || 10 || 24 ||

He repeatedly beholding his parents (earth and heaven) proceeds with a loud roar, like cows (looking at their calves and lowing) and like thundering clouds. Water has been the best well-wisher of every man, and as such the elixir mixed with it (water). The intelligent and wise (elixir, has chosen man to be the offerer of its praise. <sup>6</sup>

The formidable showerer, the far-sighted, sharpening his green-tinted horns, roars with violent force. The elixir settles on his well-prepared station. The stems of plants are first cleansed on the cowhide and filtered through sheep-wool (ultra-psychic woollen filter). <sup>7</sup>

The fresh elixir, brilliant, green-tinted, free from blemishes and stains, and the purifier of body, flows down on the ultra-psychic woollen filter placed at a higher level. It is offered by the priests (to the self) to invoke friendliness, venerability, and the virile activity in the sweetened and exhilarated form of triple qualities. <sup>8</sup>

Flow on, O divine elixir, the showerer, for the sake of Nature's bounties, enter the ultra-psychic reservoir of the resplendent self. Bear us beyond misfortune before we are oppressed. He alone, who knows the location, can direct someone else to the spot on enquiry. <sup>9</sup>

speedily flow (towards the receptacle) as a horse when urged hastens to the battle. Flow, O elixir, into the belly of the resplendent self. O all-knowing, bear us safe across, as boatmen bear people across a river in a boat and fighting like a hero defend us against reviling evil forces. <sup>10</sup>

( ७१ ) एकमार्तिनम् मूक्तम्

( १-० ) नवर्चन्यास्य मूक्तम् वैश्वामित्रं प्रपत्तम् क्राणिः । पवसनः मोमो देवता । ( १-८ ) प्रथमावधृष्ट्या  
जगती, (९) नवम्याश्च विष्णु छन्दमी ॥

॥२५॥ आ दक्षिणा सृज्यते शुप्त्याऽसदं वेति द्रुहो ग्रहमः पाति जागृतिः ।  
हरिरोपदां कृणुते नभूत्पय उपस्तिरे चम्बोऽव्रह्म निर्णिते ॥१॥  
प्र कृष्णिहेव शूष एति रोखदमुर्यै वर्ण नि विणीते अस्य तम् ।  
जहाति वृत्ति पितुर्भिति निष्कृतमुपप्रति कृणुते निर्णिते तना ॥२॥

71.

Ā dákshinā sriyate śushmy àśádaṁ véti drubó rakshásah pāti jágrivih | hárir opasám kriṇute nábhás páya upastíre camvór bráhma nirñíje || 1 || prá krishtibhéva śushhá eti róruvad asuryàm várṇam ní riṇite asya tám | jáháti vavrím pitúr eti nisbkritám upaprútam kriṇute nirñíjam tánā || 2 ||

अद्रिभिः सुतः पवते गभस्त्योर्विष्णुयते नभसा वेपते मती ।  
स मोदते नमते साधते गिग नैनिके अप्सु यजते परीमणि ॥३॥  
परि चुक्षं सहसः पर्वतावृधं मध्यः सिञ्चन्ति हर्म्यस्य सुक्षणिम् ।  
आ यस्मिन्नावः सुहृताद् ऊधनि मूर्धञ्जीणन्त्यग्रियं वरीमभिः ॥४॥

ádríbhiḥ sutáḥ pavate gábhastyor vrishháyáte nábhásā vé-  
pate matí | sá modate násate sádhate girá nenikté apsu yá-  
jate párimani || 3 || pári dyukshám sahasah parvatávridham  
mádhvah siñcanti harmyásya sakshánim | á yásmin gávah  
suhutáda údhani mürdháñ chriṇánty agriyám várīmabhiḥ || 4 || sám i rátham ná bhurijor aheshata dáṣa svásaro ádi-

The alms and gifts are presented on sacred occasions. The vigour-infusing elixir is stationed on its proper resting-place; the vigilant elixir guards its worshippers against the malignant forces and adverse circumstances. The green-tinted pleasing elixir makes the all-sustaining clouds as its abode. In the midst of heaven and earth, it has placed the sun to give us light. 1

The powerful elixir advances with a roar like a slayer of (malevolent) men; it assumes that colour which dispels darkness; it abandons bodily infirmity. The oblations (of elixir) go to the prepared (altar). It makes its way through the outstretched ultra-psychic woollen filter. 2

Crushed and bruised with stones worked by hands, it flows. It moves with the dignity of a bull. Invoked with prayers, it wanders through the firmament; it rejoices, and is embraced; when praised with a hymn, it fulfils the desire of the worshippers. The plant is cleansed under water, (and then crushed and effused). The elixir is honoured on all sacred occasions. 3

The powerful exhilarating divine elixirs are dedicated to the resplendent self that dwells in heaven (i.e. in the innermost celestial cavity of heart), who is the augmenter of the clouds, and who is the destroyer of the dwelling (of foes). For his sake, on account of his greatness, the cows, the enjoyers of food, furnish the best or the milk in the uplifted udders (to be mixed with the elixirs). 4

समी रथं न भुरिजोरहेष्ट दशा स्वसारे अदिनेस्त्रपत्य आ ।  
जिगादुपं ज्रयति गोरीच्चै पदं यदेस्य मनुथा अजीजनन ॥५॥

sám i rátham ná bhuríjor aheshata dásā svásaro ádi-  
ter upástha á | jígād úpa jrayati góri apieyám padám yád  
asya matúthā ájíjanan || 5 || 25 ||

॥२६॥ इयेनो न योनि सदनं धिया कृतं हिरण्यमामदं देव एषति ।  
ए रिणन्ति वर्हिषि प्रियं गिराश्वो न देवाँ अप्येति यज्ञियः ॥६॥  
परा व्यक्तो अरुषो द्विवः कविर्वृषा त्रिपृष्ठो अनविष्ट गा अभि ।  
सहस्रणीतिर्यतिः परायती रेभो न पूर्वीरुपसो वि गेजति ॥७॥

syenó ná yónim sádanam dhiyá kritám hiranyáyam ásá-  
dam devá éshati | é rinanti barbíshi priyám giráśvo ná de-  
váñi ápy eti yajñiyah || 6 || párá vyàkto arushó diváḥ kavír  
vrishá triprishthó anavishṭa gá abhí | sahásrañitir yátih pa-  
rāyatī rebhó ná pūrvír usháso ví rajati || 7 ||

त्वेषं रुपं कृणुते वर्णं अस्य स यत्राशृत्यत्समृता सेधति स्त्रिधः ।  
अ॒प्मा यति स्वधया देव्यं जनं सं सुषुती नस्ते सं गोअग्रया ॥८॥  
उक्षेव युथा परियन्नगवीदधि लिषीरधित् सूर्यस्य ।  
द्विद्यः सुपर्णोऽवे चक्रतु क्षां सोमः परि क्रतुना पश्यते जाः ॥९॥

tveshám rū-  
pám kriñute várño asya sá yátrásayat sámritā sédbhati sri-  
dháḥ | apsá yáti svadháyā daivyam jánam sám sushütí ná-  
sate sám góagrayā || 8 || ukshéva yüthá pariyáun arávid  
ádhí tvishbír adhita súryasya | divyáḥ suparṇó 'va cakshata  
kshám sómaḥ pári krátunā pasyate jah || 9 || 28 ||

The ten fingers of both the hands urge him (the stems of the elixir plant) near to the ground like arms to a chariot. This divine elixir goes to the receptacles, and there it is mixed with cows' milk. The priests effuse the elixir out whilst offering prayers (and carry it to its resting place). 5

The spiritual elixir of joy, shining, occupies its golden seat within our innermost consciousness as a result of the sacred operations just as a falcon coming to rest in his nest. The devotees send their most-beloved (elixir) by their songs of praise to the place of dedicated sacrifice, just as the horse proceeds to divine dignitaries (in an imperial ceremonial). 6

The divine elixir, radiant, wise, the showerer, flowing in numerous streams, descends from a region beyond. It responds to the praises of the worshippers, offered at the three libations (morning, midday and evening). Led in a thousand directions, coming and going (from receptacles to receptacles), it shines splendidly through many dawns, like one who sings the songs of praise. 7

The colour of this spiritual elixir, its radiance, shines. In all the battles, it beats down the adversaries. It is the giver of ambrosial water; it goes with the oblation to the divine people. It is invoked by hymns of praise and when glorified, one demands from it the only boon, a request for kine or divine speech. 8

Like a bull, finding herds of kine all round, it (the elixir) bellows (when effused). And it assumes the brilliance of the sun. Celestial falcon looks down gracefully upon the earth. The spiritual elixir views all living creatures with loving wisdom. 9

( ७२ ) दिवसतितम् सूक्ष्म

( १-० ) नरनग्याम्य मृजन्त्यह्नपो हरिग्रन्त रुपिः । पवमानं सोमो देवता । जगती हन्तः ॥

हरि मृजन्त्यह्नपो न युज्यते मं ध्रेनुभिः कलशे सोमो अज्यते ।  
 उद्दाचमीरयति हिन्वते मती पुरुष्टनस्य कर्ति चित्परिप्रयः ॥१॥  
 साकं वंदन्ति वृहतो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः ।  
 यन्ती मृजन्ति मुग्नभस्तयो नरः सनीलाभिरुद्गभिः काम्यं मधु ॥२॥  
 अरममाणो अत्येनि गा अभि सूर्येस्य प्रियं दुहितुमितरो रवम् ।  
 अन्वस्मै जापेमभर्द्विनंगृसः मं द्रवीभिः स्वसृभिः क्षेति जामिभिः ॥३॥  
 नव्यूतो अद्विपुतो वहिपि प्रियः पनिगवां प्रादिव इन्दुर्कृत्यिः ।  
 पुरुन्धिवान्मनुपो यज्ञसाधनः शुचिर्विया पवते सोमं इन्द्र ते ॥४॥  
 नवाहुम्या चादितो धारया सुतोऽनुष्वर्धं पवते सोमं इन्द्र ते ।  
 आग्राः कनृन्त्समंजरच्चरे मतीर्वर्नं द्वषच्चम्याऽरासदुद्दरिः ॥५॥

72.

Hárim mrijanty arushó ná yujyate sám dhenúbbhiḥ kalaśe sómo akyate | úd vácām iráyati hinváte matí purushṭutasya káti cit pariprīyah || 1 || sákam vadanti bahávo maniśhína índrasya sómam jaṭháre yád ādulhúḥ | yádī mrijánti súgabhaṣtayo nárah sánīlābhír dasábbhiḥ kámyam mádhū || 2 || áramamáno áty eti gá abbí súryasya priyám duhitús tiró rávam | ánv asmai jósham abharad vinamgrisáḥ sám dvayíbbih svásribhiḥ ksheti jāmíbbih || 3 || nrídhūto ádrishuto barhishi priyáḥ pátir gávām pradíva índur ritvíyah | púramdbivān mánusho yajñasádhánah śúcīr dhiyá pavate sóma indra te || 4 || nríbáhúbbhyám codító dhárayā sutò 'nushvadbám pavate sóma indra te | ápráḥ krátun sám ajair adhvare matír vér ná drusháe camvör áasadad dháriḥ || 5 || २७ ||

They, the priests, cleanse the elixir of the green tint. It is harnessed in a sacrifice like a swift horse. The shining elixir is mixed with cow's milk in the pitcher. While he utters a sound, the priests send forth the songs of praise. Thereupon, the householder receives charming boons and treasures in unknown measures. 1

Many wise men utter the songs of praise in one tune while they prepare the divine elixir and the resplendent self drinks this milk to his heart's content. (Prior to effusion), the fair-armed men cleanse the plant of the delightful exhilarating juice with their ten fingers. 2

Unresting, on his way, this divine elixir proceeds further and is mixed with cow's milk. When effused and filtered, the juice utters a cry, dear to dawn, the daughter of the sun. The praisers, meanwhile, sing the songs of praise to delight him. The plant is cleansed with the kindred fingers of both the hands. 3

Shaken and cleansed (by fingers of) men, and bruised and crushed between the stones, effuses out the divine elixir, the delighter, the lord of the cattle (or of sense organs), ancient, distilling, (in the vessels), born in due season, adorned in the sacred place of worship. It invokes intelligence and provides material for man's offerings and is pure. Such an elixir flows for you, O resplendent self, of his own accord. 4

Urged by the arms of men, poured forth in a stream; the spiritual stream of elixir flows for you, O resplendent self, for strength. You accomplish the sacred duties assigned, and overcome all hostile hurdles that come in the way. Loving elixir, green-tinted, rests upon the (ultra-psychic) pitchers like a bird perching on a tree. 5

१४॥ अंशुं दुर्हन्ति स्तनयेन्तमक्षिनं कुविं कुवयोऽपसो मनीषिणः ।  
समी गावो मृतयो यन्ति संयतं क्रतस्य योना सदने पुनर्भुवः ॥६॥  
नाभो पृथिव्या ध्रुणो मृहो दिवोऽपामर्मा सिन्धुष्वन्तरक्षितः ।  
इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते चारु मत्सुरः ॥७॥  
स तू पवस्य परि पार्थिव रजः स्तेत्रे शिक्षमाधून्ते च सुक्रतो ।  
मा नो निर्भाग्यसुनः सादनसृशो रुधिं पिशङ्गं वहुलं वसीमहि ॥८॥  
आ तू न इन्दो शुतदात्वश्वं सहस्रदातु पशुमद्विरण्यवत् ।  
उपं मास्य वृहुती रेवतीरिषोऽधिं स्तोत्रस्य पवमान नो गहि ॥९॥

ansum duhanti stanayantam akshitam kavim kavayo  
'paso manishinah | sám i gávo matáyo yanti samyáta ritá-  
syā yónā sádane punarbhúvah || 6 || nábhā príthivýá dha-  
rúno mahó divó 'pám úrmaú síndhuśv antár ukshitáh | in-  
drasya vajro vrishabho vibhúvasuh sómo hridé pavate cárū  
matsaráh || 7 || sá tú pavasva pári párthivam rája stotré  
śíkshann ádhūnvaté ca sukrato | má no nír bhág vásunah  
sádanaspriśo rayím pisángam bahulám vasimahi || 8 || á tú  
na indo satádátv ásvyam sahásradátu paśumád dhíranya-  
vat | úpa māsva brihatí revátír ísho 'dhi stotrásyā pava-  
mána no gabi || 9 || २४ ||

## ( ७३ ) विस्त्रितम् सूक्तम्

१५॥ (१-९) नवर्चस्यास्य सूक्तस्याद्विरसः पवित्र ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥  
स्तके द्रुपसस्य धर्मतः समस्वरमृतस्य योना समरन्तु नाभेयः ।  
त्रीन्त्स मूर्धो असुरश्वक आरम्भे सुलस्य नावः सुकृतमपीपरन् ॥१॥

Srákve drapsásya dhámataḥ sám asvarann ritásya yónā  
sám aranta nábhayah | trín sá mūrdhnó ásuras cakra ārá-  
bhe satyásya návah sukṛitam apiparan || 1 ||

The poet seers, the experienced performers of holy ceremonial rites milk forth the sap of spirituality from the plants, loud-sounding and undecaying.

The cows, bearing calves anew, furnish milk all along, and the wise worshippers, gathering together, effuse out the elixir at the sacred spots of sacrifice. 6

The plant of this elixir of divine love, the supporter of the vast heaven, is placed upon the navel of the earth, and is moistened (and cleansed) amongst the rivers in the wave of the waters. It is like the bolt of justice in the hands of the resplendent self. The elixir is the showerer of benefits and the possessor of wealth. The auspicious elixir distils into the heart (of the resplendent self) and exhilarates. 7

O performer of good deeds, please flow quickly round the terrestrial region, giving riches to the worshipper, and to the shaker of the libation. Please do not deprive us of the wealth that enriches our dwellings. May we be invested with abundant wealth of diverse kinds. 8

O Lord of divine love, bring us without delay wealth of a hundred gifts and horses; award us a thousand blessings of cattle and gold; measure unto us abundant riches and food. Come, O purified one, to hear our songs of praise. 9

With a characteristic sound, the streams of the rushing divine love flow to the receptacles placed at the centre of the sacrifice. This powerful elixir has overwhelmed the three worlds with its functions. The boats of ever-true divine love fulfill the aspirations of the accomplishers of noble deeds. 1

सम्यक्सम्यज्ञो महिषा अहेषत् मिन्दोऽस्मात् विधि वृना अवीविष्णन ।  
 मधोर्धारा भिर्जनयन्तो अर्कमित्रियामिन्द्रस्य तन्त्रमवीवृधन ॥२॥  
 पवित्रवन्नः परि वाचमासने पितैषी प्रलो अभि रक्षति वृतम् ।  
 महः समुद्रं वरुणस्तिरो दंधे धीरा इच्छेकुर्यमणेष्वारभैर्म ॥३॥  
 सहस्रध्येऽत् ते समस्वरगन्दुयो नाके मधुजिङ्गा असश्वतः ।  
 अस्य म्पशो न नि मिषपन्ति भूरीयः पुदेषदे पाशिनः मन्ति सेतवः ॥४॥  
 पितुर्मानुरथ्या ये समस्वरन्नुचा शोचनः सुदहन्तो अवृतान् ।  
 इन्द्रद्विष्टामपि धमन्ति मायया त्वच्चमिक्ति भूमनो द्विवस्परि ॥५॥

samyák samy-  
 áñco mahishá abeshata síndhor ūrmáv ádhi vená avívi-  
 pan | mádhor dhárabbir janáyanto arkám ít priyám índra-  
 sya tanvám avívrídhan || 2 || pavítravantah pári vácām ásate  
 pitaíshám pratiñó abhí rakshati vratám | maháh samudrám  
 várūnas tiró dadhe dhírā íc chekur dharúñeshv árábhām  
 || 3 || sahásradhāré 'va té sám asvaran divó náke mádhuh-  
 jihvā asascátaḥ | ásyā spáśo ná ní mishanti bhúrnayaḥ  
 padé-pade pásinah santi sétavah || 4 || pitúr mātúr ádhy á  
 yé samásvaraṇ ṛicá sōcantah samdáhanto avratán | índra-  
 dvishṭām ápa dhamanti māyayā tvácam ásiknīm bhúmano  
 divás pári || 5 || २० ||

॥३०॥

प्रलान्मानादध्या ये समस्वरञ्ज्ञोक्यन्त्रासो रभस्य मन्तवः ।  
 अपानुक्षासो वधिग अहासन क्रन्तस्य पन्थां न तरन्ति दुष्कृतः ॥६॥

pratnán mánād ádhy á yé samásvarañ chlókayantrāso  
 rabhasáya mántavah | ápānaksháso badhirá ahásata ṛitá-  
 sya pánthám ná taranti dushkṛítah || 6 ||

The mighty assembled devotees send forth their invocations together; desirous of happiness, they cleanse the plant in the waves of the river (or mix water in the effused juice). Reciting praises, they nourish the splendrous body of the resplendent self with the streams of the exhilarating spiritual elixir. 2

With the potential of purification, (the elixir at the time of effusion) is invoked through the divine words. This elixir, their ancient father, protects their work; the venerable elixir overwhelms the vast firmament with exhilaration. The skilful sages are able to conduct the elixir of bliss to the all-sustaining waters. 3

The rays from the halo of the divine love are coming down to the earth through the firmament in thousand streams. Their abode is at the vault of heaven, from whence they, the sweet tongued, emanate. The emanations from the spiritual elixir are swift-moving, not static. At every place are found the junctions, that join everyone with intimate bonds. 4

The rays from the halo of divine love emanate from the fatherly heaven and come down to the motherly earth, illumined by the hymn of praise. These actinic emanations consume the impious ones, and drive away dark evils despised by the resplendent self, from earth and heaven by their wisdom. 5

The fast-moving bright rays worthy of all praise, emanating from the halo of divine love move in unison across the midspace. They avoid blind, as well as the deaf. The wicked (persons) hesitate to traverse the path of eternal truth. 6

सहस्रधारे वितते पुवित्रं आ वाचं पुनान्ति कृवयो मनीषिणः ।  
 रुद्रासं एषामिषिरामो अद्भुतः रपशः स्वश्च सुदशो नूचक्षेसः ॥७॥  
 कृतस्य गोपा न दभाय सुक्रतुल्वी ष पवित्रा हृदयान्तरा दधे ।  
 विद्वान्त्म विश्वा भुवनाभि पैश्यत्यवाजुष्टान्विधेनि कृते अव्रतान् ॥८॥  
 कृतस्य तन्तुर्विततेः पुवित्रं आ जिह्वाया अग्रे वरुणस्य मायाया ।  
 धीराश्वित्तसमिनक्षन्त आश्रातात्रा कृतमव पद्मात्यप्रभुः ॥९॥

sahásradhāre vitate

pavitra á vácam punanti kaváyo manishínah | rudrása eshām  
 išhiráso adrúha spásah sváñcah sudrísah nricákshasah || 7 ||  
 ritásya gopá ná dábhaya sukrátus trí shá pavitrā hṛidy  
 àntár á dadhe | vidván sa viśvā bhúvanabbí paśyat yává-  
 jushtān vidbyati karté avratán || 8 || ritásya tántur vitatah  
 pavitra á jihváyā ágre várūnasya māyáyā | dhírāś cit tát  
 saminakshanta ásatátrā kartám áva padāty áprabhuh  
 || 9 || 30 ||

( ७४ ) चतुःसप्ततितम् सूक्तम्

(१-१) नवर्चम्यान्य सूक्तस्य दैर्घ्यतमासः कक्षीवाद् क्रिपिः । पवमानः सोमो देवता । (१-५, २) प्रथमादि-  
 सप्तर्षी नवम्याध जगती, (८) अष्टम्याध विष्णुप् छन्दसी ॥

॥१॥ शिशुर्न जातोऽव चक्रद्वन्ने स्वर्यद्वाज्यरुषः सिषासति ।  
 दिवो रेतसा सचते पयोवृद्धा तमीमहे सुमती शर्मे सुप्रथः ॥१॥

The intelligent sages extol the voice of the firmament in the purifying extended divine love with its thousand streams; the vital elements of the cosmos are their servants swift-moving, inviolable, reverend, splendidous, the beholders of mankind. <sup>7</sup>

These waves of divine love are the protectors of the cosmic sacrifice and the doers of good deeds; they cannot be resisted; he places in his heart the three purifiers: he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer sacrifices and render no public good. <sup>8</sup>

The thread of the cosmic sacrifice, spread over the ultrapsychic filter, extends as if, by its act up to the tip of venerable Lord's tongue; the prudent devotees attain it; but he who is incompetent and faithless shall sink into the pit of hell, even whilst he is in this world. <sup>9</sup>

When it, the powerful and brilliant elixir, born in the cosmic waters wishes to enjoy heaven, it roars like a youngling. It comes from the sky to mix with the water that nourishes the cattle; we invoke this elixir by our praises for opulence and shelter. <sup>1</sup>

द्वायो यः स्कृम्भो ध्रुषः स्वातत् आपृणो अंशुः पुर्येनि विश्वतः ।  
 सेमे मही रोदसी यक्षदावृता समीचीने दावधार समिषः कुविः ॥२॥  
 महि प्सरः सुकृनं सोम्यं मधूर्वी गव्यूनिरदितेर्कृनं यते ।  
 ईशो यो वृष्टेरित उस्त्रियो वृषापां नेता य इनकृतिर्कृग्मियः ॥३॥

divó yá skambhó dharúnah svātata  
 āpūrṇo añśúḥ paryéti viśvátah | sémé mahí ródasī yakshad  
 āvṛtā samīcīnē dādhāra sám iṣhah kavih || 2 || máhi psárah  
 súkṛitam̄ somyám mádbūrví gávyūtir áditer ritam̄ yaté |  
 íše yó vṛish्टér itá usriyo vṛishhāpám̄ netá yá itáūtir ṛigmí-  
 yah || 3 ||

आत्मन्वन्नभेदे दुह्यते घृतं पर्य क्रुतस्य नाभिरमृतं वि जायते ।  
 समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमव मेहन्ति पेरवः ॥४॥  
 अराधीदुशुः सच्चमान उर्मिणा देवाव्यै मनुषे पिन्वति त्वचम् ।  
 दधौति गर्भमदितेरुपस्थ आ येन तुकं च तनयं च धामहे ॥५॥

ātmanván nábho dubyate ghr̄itám páya ritásya  
 nábhír amritam̄ ví jāyate | samīcīnah sudánavah priṇanti  
 tam̄ náro hitám áva mehanti péravaḥ || 4 || árāvīd añśúḥ  
 sácamāna ūrmíṇā devāvyàm manushe pinvati tvácam | dā-  
 dhāti gárbbham áditer upástha á yéna tokám ca táñayam  
 ca dhámahe || 5 || 31 ||

This elixir of divine love is the supporter of heaven, and the prop of the earth; it spreads widely and fills the vessels and flows in all directions. May it unite the two great worlds by its own strength; it upholds them combined; may it, the sage, bestow food upon its worshippers. 2

There is abundant and well prepared food, made of this divine elixir and sweetened for (the resplendent one) who is to be invoked at that time of worship. For him, the way to earth is broad. He is the Lord of the rain that falls here; he is the possessor of cattle, the showerer of water, and the leader. He helps us hence and thereby deserves our praises. 3

Water, the life sap, is milked from animated clouds of the firmament. Here is the centre of cosmic creation whence the nectar of immortality (the divine elixir) is generated. The most bounteous ones, ever united, love him. As our friend, as leader, as protector, he (the divine sap of bliss) showers down the accumulated (waters of happiness). 5

Combining with the radiant wave, the elixir of divine love roars loudly; it sprinkles its divine nectar for the benefit of the worshipper. It places the cosmic life germ upon the lap of the mother Infinity, whereby we acquire sons and grandsons. 5

१३२० सहस्रधारेऽव ता अंमश्वतम्नुतीर्ये मन्तु रजभि प्रजावतीः ।  
 चतस्रो नामो निहिता अुयो दिवो हृविर्भैरन्त्यमृते घृतश्वतः ॥६॥  
 श्रेतं रूपं कृणुते यत्सिष्यमति सामो भीद्वाँ असुरो वेदु भूमनः ।  
 ध्रिया शर्मी सचते सेमभि प्रवद्विवस्कवन्धुमवे दर्षदुद्रिणेम् ॥७॥  
 अथ श्रेतं कलशं गोभिरक्तं कार्प्तना वाज्यकमीत्समवाद् ।  
 आ हिन्द्विरे मनसा देवयन्तः कुशीवते शनहिमाय गोनाम् ॥८॥  
 अद्विः सोम पपृचानस्य ते रसोऽव्यो वारं वि पवमान धावति ।  
 स मृज्यमानः कुविर्भिर्दिन्तम् स्वदुस्वेन्द्राय पवमान पीतये ॥९॥

sahásradháré 'va ta asascátas trítíye santu rájasí pra-jávatih | cátasro nábho níhitā avó divó havír bharanty amri-tam ghritascútah || 6 || śvetám rúpám kriñute yát síshásati sómo mīdhvánī ásuro veda bhúmanah | dhiyá sámi sacate sém abhí pravád divás kávandham áva darshad udrínam || 7 || ádha śvetám kalásam góbhír aktám kárshmann á vajy ákramít sasaván | á hinvíre mónasā devayántah kakshívate śatáhimāya gónam || 8 || adbhíh somá papricánásya te rásó 'vyo várám ví pavamána dhávati | sá nríjyámánah kavíbhír madintama svádasvénadráya pavamána pítáye || 9 || ३२ ||

( ७३ ) पञ्चसप्तनितम् सूक्तम्

( १-१० ) पञ्चर्चम्यान्य मुक्तस्य भागवः कविकेऽपि । पवमानः सोमो देवता । जगती छन्दः ॥  
 १३१ अभि प्रियाणि पवने चनोहितो नामानि यद्वा अधि येषु वर्धते ।  
 आ सूर्यस्य वृहतो वृहन्नाधि रथं विष्वमरुह्विचक्षणः ॥१॥

Abhí priyáni pavate cánohito námáni yahvó ádhi yéshu  
 várddhate | á súryasya briható brihánn édbi rátham vishv-  
 añcam aruhad vicakshaṇáh || 1 ||

May those elixirs, which are in the third world, the celestial, descend with procreating power. The four brilliances have been sent down from heaven. They bear divine water, and bring elixir and sacred oblation. 6

When divine elixir seeks to gain heaven, it assumes a white colour. Powerful as it is, it showers benefits, and knows how to bestow abundant wealth. By its wisdom it is associated with excellent rites. It bursts asunder the rain cloud from heaven. 7

The divine elixir successfully reaches the white-sprinkled cosmic pitcher like a horse reaching the goal. The devout priests stimulate it with their praise. It bestows cattle upon seers rich with sacred love and who have seen a hundred winters. 8

O purified elixir, when you are diluted with the divine water, your juice passes through the ultra-psychic woollen fleece and thus cleansed by the sages. O exhilarating purified elixir, be sweet-flavoured, so that the resplendent self may gladly accept you. 9

The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty sun's chariot which goes everywhere. 1

कृतस्य जिह्वा पवते मधु प्रियं वृक्ता परिधियो अस्या अदाभ्यः ।  
 दधानि पुत्रः पित्रोरपीच्यं नामं तृतीयमधि रोचने द्विवः ॥२॥  
 अव द्युतानः कुलशौ अचिकदुज्जभिर्यमानः कोशा आ हिरण्यये ।  
 अभीष्मृतस्य द्रोहना अनृपताधि त्रिपृष्ठ उपसो वि राजति ॥३॥  
 अद्रिभिः सूतो मतिभिश्चनोहितः प्ररोचयन्नोदसी मानारु शुचिः ।  
 रोमाण्यव्या समया वि धावति मधोर्धारा पिन्वमाना द्विवेदिवे ॥४॥  
 परि सोम प्र धन्वा सुख्ये नृभिः पुनानो अभि वामयाऽशिरम् ।  
 ये ते मदा आहुनसो विहायमस्तेभिरिन्द्रं चोदय दातवे मुचम् ॥५॥

ritásya jihvá pavate mádhu  
 priyám vaktá pátir dhiyó asyā ádābhyaḥ | dádhāti putráḥ  
 pitrór apicyám náma trítiyam ádhi rocané diváḥ || 2 || áva  
 dyutánáḥ kalásān acikradan nrísbhir yemanáḥ kóṣa á hi-  
 ranýáye | abhím ritásya dohánā anúshatádhi triprishthá  
 usháso ví rájati || 3 || ádríbbih sutó matíbhis cánohitáḥ pra-  
 rocáyan ródasí mātárā súcibh | rómāṇy ávyā samáyā ví dhá-  
 vati mádhor dhárā pínvamána divé-dive || 4 || pári soma prá  
 dhanvā svastáye nríbbih punanó abhí vásayásíram | yé te  
 mādā āhanáso vīháyasas tébbhir índram codaya dátave ma-  
 ghám || 5 || ३३ ||

( ७६ ) पद्मसत्तिमं सूक्ष्म

( १-५ ) पञ्चवर्ष्यास्य सूक्ष्मस्य भार्गवः कविर्वदिः । पवमानः सोमो देवता । जगती छन्दः ॥

११ धर्ता द्विवः पवते कृत्यो रसो दक्षो देवानामनुमायो नृभिः ।  
 हरिः सृजानो अत्यो न सत्त्वभिर्वृथा पाजांसि कृणुते नुदीप्वा ॥१॥

Dhartá diváḥ pavate kṛītyo ráso dáksho devánām anu-  
 mādyo nríbbih | háribh srijánó átyo ná sátvabhir vríthā pā-  
 jānsi kṛīnute nadishv á || 1 ||

This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distils the delightful exhilarating (juice) within the lustrous region of the heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven. 2

Shining, it roars aloud, descending into the ultra-psychic vessels, and is pressed by the priests into the golden receptacle; the milkers of the worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns. 3

It comes out effused when pressed through stones, whilst the priests sing the praises. It is fit for food, and illuminates both heaven and earth, the parents. The extract flows between the ultra-psychic woollen filter, and then diluted with water. The stream of the exhilarating beverage thus gets purified day by day. 4

O divine elixir, may you flow forth for our good. Purified by the priests, may you invest yourself with devotional love. May the exhilarating loud-sounding mighty juices, as are yours, inspire the resplendent self and bestow affluence upon us. 5

(The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests. golden—hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water). 1

शूरो न धन्तु आयुधा गभेन्त्योः स्वाः सिषामन्त्रथिरो गविंष्टिपु ।  
 इन्द्रस्य शुष्मिरथन्नप्स्युभिरिन्दुहिन्वानो अज्यते मनिषिभिः ॥२॥  
 इन्द्रस्य सोम पवमान उर्मिणा तविष्यमाणो जठरेष्वा विश ।  
 प्रणः पिन्व विद्युदभ्रेव रोदसी धिया न वाजौ उपं मासि शश्वतः ॥३॥

sūro ná dhatta âyudhā gábhastyoḥ svāḥ sishāsan rathiró gávishṭishu | índrasya súshmam  
 írāyann apasyúbhir indur hinvānó ajyate maníshibhiḥ ॥ 2 ॥  
 índrasya sona pávamāna ūrmíṇā tavishyámāno jatháreshv  
 á visa | prá ṇab pinva vidyúd abhréva ródasī dhiyā ná vā-  
 jāñ úpa māsi sásvatah ॥ 3 ॥

विश्वस्य राजा पवते स्वर्दशो क्रन्तस्य धीतिसृष्टिषालवीवशत् ।  
 यः सूर्यस्यासिरेण मूज्यते पिता मत्तीनामसमष्टकाव्यः ॥४॥  
 वृषेव युथा परि कोशमर्षस्यपामुपस्थे वृषभः कनिकदत् ।  
 स इन्द्राय पवसे मत्सरिन्तमो यथा जेषाम समिथे त्वोत्यः ॥५॥

vísvasya rájā pavate svardriṣa  
 rításya dhítim rishishál avivasat | yáḥ súryasyásireṇa mríj-  
 yátē pitá matinám ásamashṭakāvyah ॥ 4 ॥ vrísheva yúthá  
 pári kósam arshasy apám upásthe vrishabbah kánikradat |  
 sá índrāya pavase matsaríntamo yáthā jéshāma samithé tvó-  
 tayah ॥ 5 ॥ 1 ॥

Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curds. 2

O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances. 3

Onwards flows (the divine bliss), the sovereign of all the creatures that see the light. He is known as the lord of seers and saints, who sing the praises at the sacrifice where the elixir is effused. He is cleansed by the ray of the sun; he is the burthen of the hymns of praise and his wisdom is beyond our reach. 4

Like a bull in the midst of the herd, you rush to the ultra-psychic receptacle, with a crying sound as you fall upon the water's lap. You effuse and flow for the enjoyment of the resplendent self. May we, under your care and protection, O blissful Lord, be victorious in battle against evils. 5

( ७७ ) सप्तमप्रतितम् मृक्तम्

( १-५ ) पञ्चवंश्यास्य मृक्तम् भार्गवः कविर्विषः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२॥ एष प्र कोशो मधुमाँ अचिकदुदिन्द्रस्य वज्रो वपुषो वपुष्टरः ।  
 अभीमृतस्य सुदुघो घृतश्चुतो वाश्रा अर्षन्ति पयसेव धेनवः ॥१॥  
 स पूर्व्यः पवते यं द्विवस्परि श्येनो मथायदिपिनस्त्विगं रजः ।  
 स मध्य आ युवते वेविजान इत्कृशानोरस्तुर्मनसाहं विभ्युषा ॥२॥

77.

Eshá prá kośe mádhumān acikradad índrasya vájro vā-  
 pusho vapushtarah | abhím ritásya sudíghā ghritascúto  
 vāsrā arshanti páyaseva dhenávah || 1 || sá pūrvyáḥ pavate  
 yám divás pári syenó mathayád ishitás tiró rájah | sá  
 mádhva á yuvate véwijāna it krisánor ástur mánasáha bi-  
 bhyúshā || 2 ||

ते नः पूर्वासु उपरासु इन्द्रवो महे वाजाय धन्वन्तु गोमते ।  
 ईक्षेण्यासो अह्मोऽन न चारवो ब्रह्मत्रह ये जुजुपुर्हविर्विः ॥३॥  
 अयं नो विद्वान्वनवहनुप्युन इन्दुः सत्राचा मनसा पुरुष्टः ।  
 इनस्य यः सदने गर्भमादुधे गर्वासुरुद्वामभ्यर्वति ब्रजम् ॥४॥  
 चक्रिर्दिवः पवते कृत्यो रसो मुहाँ अदृव्यो वरुणो हुरुण्यते ।  
 असावि मित्रो वृजनेषु युज्ञियोऽत्यो न यूथे वृष्युः कनिकदत् ॥५॥

té nah púrvāsa úparāsa índavo mahé vājāya  
 dhanvantu gómate | ikshenyāso ahyo ná cáravo bráhma-  
 -brahma yé jujushúr havír-havih || 3 || ayám no vidván va-  
 navad vanushyatá índub satrácā mánasā purushatubh | iná-  
 -syā yáḥ sádane gárbham ádadhe gávām urubjám abhy  
 árshati vrajám || 4 || cákrir diváḥ pavate kritvyo ráso ma-  
 hán ádabdhō várupo hurúg yaté | ásávi mitró vriyáneshu  
 yajñiyó 'tyo ná yuthé vriishayuh kánikradat || 5 || 2 ||

The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more beauteous than the beautiful. The streams of this veracious elixir mix up with water and a good quantity of milk and in the process, make a sound like lowing of kine laden with milk. 1

That ancient elixir effuses out which the hawk, commissioned for the purpose, brings down from heaven passing through the third world, though fully possessed of fear of the bow-armed protector, guarding this stock of bliss with caution. He flies downward, holding fast the blissful elixir, sweet and flavoured, (for the benefit of the resplendent self). 2

May those, first and foremost, fresh streams of divine elixirs flow on their way to give us abundant food and milk. They are pleasing to look upon like beautiful well-adorned women and whom not only our every prayer, even every oblation pleases. 3

May this drop of divine elixir, much lauded with full knowledge, slay them with united mind who desire to slay us. It (the elixir) dwells in the interior of our heart and deposits a germ in the cosmic herds and hastens to fertilize our milk-giving stall of kine. 4

The active, potent juice of heaven is flowing on; the mighty, unassailable and virtuous divine flows from heaven for the sake of him, who in search wanders hither and thither. It is a friend of every one. The adorable divine elixir is effused in affliction, uttering a sound like an ardent horse amidst a herd (of mares). 5

( ७८ ) अष्टमतितमं सूक्तम्

( १-४ ) पञ्चर्चस्यास्य सूक्तस्य भागवतः कविर्कथि । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥ प्र राजा वाचै जुनयन्नसिष्यददुपो वसानो अभि गा इयक्षति ।  
 गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुपे याति निष्कृतम् ॥१॥  
 इन्द्राय सोमं परि विच्यसे नृभिर्नृचक्षा ऊर्मिः कुविरज्यसे वने ।  
 पूर्वीहि ते सुतयुः सन्ति यातवे सुख्यमध्या हरयश्चमृषदः ॥२॥  
 समुद्रिया अप्सरसो मनीषणमासीना अन्तरभि सोममक्षरन् ।  
 ता इ हिन्द्यन्ति हुर्म्यस्य सुक्षणि याचन्ते सुम्नं पवमानमक्षितम् ॥३॥

78.

Prá rájā vácām janáyann asishyadād apó vásāno abhí  
 gá iyakshati | grībhñāti riprám ávir asya tānvā suddhó de-  
 vánām úpa yāti nishkṛitám || 1 || índrāya soma pári shicyase  
 nr̄ibhir nr̄icákshā ūrmih kavír ajyase váne | pūrvír hí te  
 srutáyah sánti yátave sahásram áśvā hárayaś camūshádaḥ  
 || 2 || samudrīyā apsaráso manīshíṇam áśinā antár abhí só-  
 mom aksharan | tā im binvanti harmyásya saksháṇim yá-  
 cante sumnám pávamānam ákshitam || 3 ||

गोजिनः सोमो रथजिद्धिरण्यजित्स्वजिद्विजितपयते सहस्रजित् ।  
 यं देवास्थक्रिरे पीतये मदं स्वादिष्टं द्रुप्समरुणं मयोभुवम् ॥४॥  
 प्राननि सोमं पवमानो अस्युः सत्यानि कृष्णद्विणान्यर्थसि ।  
 जहि शत्रुमन्तके दूरके च य उर्वीं गच्यैतिमभयं च नस्कृधि ॥५॥

gojin nahí sómo  
 rathajíd dhiraṇyajit svarjid abjit pavate sahasrajit | yám  
 devásas cakriré pítaye mādam svádishtham drapsám aru-  
 nám mayobhúvam || 4 || etáni soma pávamāno asmayúh sat-  
 yáni kriṇván drávinany arshasi | jahí sátrum antiké dūraké  
 ca yá urvíṁ gávyütim ábhayam ca nas kridhi || 5 || ३ ||

This royal divine elixir, raising its voice, flows forth on its way; it clothes itself with water and advances forward whilst the hymns of praises are sung. It then passes to the ultra-psychic woollen filter where its impure residue is retained (and the purified filtrate passes through). Henceforth purified, it passes on to the dwellings of the divine sense-organs. 1

O elixir of devotion, you are expressed by the priests for the resplendent self. You are the observer of men, stimulated, intelligent, and your stems are immersed in water (before effusion). Many are the paths for you to follow and infinite are the spreading green-tinted streams pouring down to the ultra-psychic receptacles. 2

The damsels of the firmament, seated in the midst, flow towards the sagacious elixir; they cherish the one who is the sprinkler of the hall of sacrifice; may, the worshippers, invoke the flowing undecaying elixir, and ask for a boon. 3

The elixir of divine love flows for us. It is the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold wealth, whom the divinities, the sense organs, greet and accept as their drink for their exhilaration, since it is exceedingly sweet and flavoured. While it drops, it is purple in colour and is the source of happiness. 4

May you bestow all true riches to us. Loving as you are, may you flow on and on, O purified divine elixir of bliss. Destroy our enemy whether he be far or near; grant us a free road and freedom from danger. 5

( ५९ ) पकोनार्गातिनमं मृतम्

( १ ) पश्चवस्यार्थ्य सूक्ष्म्य भागः कविस्त्रिपः । पवमानः सामो उवता । जगती छन्दः ॥

अचोदमो नो धन्वन्तिवन्दवः प्र सुवानामो वृहद्विषु हरयः ।  
 वि च नडान्न इपो अरातयोऽर्थो नैन्तन् मनिषन्त नो धियः ॥१॥  
 प्रणो धन्वन्तिवन्दवो मद्वच्युतो धनो वा येभिरवतो जुनीमभिः ।  
 तिर्ग मन्तम् कस्य चित्परिकृति व्यं धनानि विश्वधा भरेमहि ॥२॥  
 उत स्वस्या अरात्या अरिहि प उतान्यस्या अरात्या वृक्तो हि पः ।  
 धन्वन्म तृष्णा ममरीत नां अभि सोमं जहि पवमान दुराध्यः ॥३॥

79

Accdáso no dhanvantv índavah prá suvānáso briháddi-  
 veshu hárayah | ví ca náśan na išhó aratayo 'ryó naśanta  
 sánishanta no dhíyah || 1 || prá no dhanvantv índavo ma-  
 dacyúto dhánā vā yébbir árvato junímási | tiró mártasya  
 kásya cit párihvritim vayám dhánáni visvádhā bharemahi  
 || 2 || utá svásyā árātyā arir hí shá utányasyā árātyā vríko  
 hí sháh | dhánvan ná trishná sám arīta tān abhí sóma jahi  
 pavamána durádhyah || 3 ||

दिवि ते नाभो पर्मो य आददे पृथिव्यास्ते रुद्धः सान्तवि क्षिपः ।  
 अद्रयस्त्वा वप्ति गोगधि त्वच्यप्सु ल्वा हस्तैर्दुहुर्मनीषिणः ॥४॥  
 पृथ्वा ते इन्दो मुम्बे मुपेत्तमें रमे तुञ्जन्ति प्रथमा अभिश्रियः ।  
 निदेनिदं पवमान् नि तारिष्य आविस्ते शुप्तो भवतु प्रियो मदः ॥५॥

divi te nábhā paramo yá ádadé  
 prithibiyás te ruruhuḥ sánavi kshípah | ádrayas tvā bapsati  
 góṛ ádhi tvacy àpsú tva hástair duduhur manishinah || 4 ||  
 evā ta indo subhvám supésasam̄ rásam̄ tuñjanti prathamā  
 abhiṣrīyah | nídam-nídam pavamána ní tárisha ávis te śúshmo  
 bhavatu priyó mádah || 5 || 4 ||

May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the with-holders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our noble acts. 1

May these honey-dropping elixirs flow to us. May they bring us riches; with their aid, may we encounter the powerful enemy. May we, overcoming everyone who is not friendly to us, deprive the opponent of his precious wealth for our enjoyment. 2

For verily the elixir is the foe of its own enemy and the destroyer of the enemy of another. As thirst overcomes one in a desert, so purified irresistible elixir slays both of them. 3

The best blissful juice, which persons of enlightenment invoke dwells in the navel of heaven. Its stems and off-shoots grow upon the summit of the earth; the stones crush you upon the cowhide (or a hard surface of earth); the wise sages milk you with their hands under water. 4

O drops of resplendence, you are effused and pressed out by the leading priest. You when mingled are attractive in form and fully matured. O purified elixir of enlightenment, may you destroy all our reviling thoughts. May your powerful, blissful and rejuvenating (sap) be made available to us. 5

( १० ) भृतीनितम् सून्नम्

( १०-१ ) पञ्चवस्त्राण्य मूर्जय मागद्वाजो वसुर्वेषः । पवमानः सोमो वृषता । ब्रगतो छन्दः ॥  
 सोमस्य श्रारो पवते नृचश्चेस कृतेन देवान्हेवते द्विवस्परि ।  
 वृहस्पते रवथेना वि दिद्युते समुद्रासं न सर्वनानि विव्यच्चुः ॥१॥  
 यं त्वा वाजिन्नश्च्या अभ्यनृपतायाऽहनं योनिमा गेहसि वृ॒मान् ।  
 मूर्धोनामायुः प्रतिरन्महि श्रव इन्द्राय सोम पवसे वृ॒षा मदः ॥२॥

80.

Sómasya dhárā pavate nřicáksbasa riténa deván havate  
 divás pári | břibaspáte raváthbená ví didyute samudráso ná  
 sávanāni vivyacuh || 1 || yám tvā vājinn agbnyá abhy ánu-  
 shatáyvhatam yónim á rohasi dyumán | maghónām áyuḥ  
 pratirán máhi sráva índrāya soma pavase vríshā mādah  
 || 2 ||

एन्द्रस्य कुक्षा पवते मुदिन्नेसु ऊर्ज वसानः श्रवसे सुमङ्गलः ।  
 प्रत्यङ्ग म विश्वा भुवनाभि पंप्रथे क्रीलन्हरिरत्वः स्यन्दते वृषा ॥३॥  
 तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः ।  
 नृभिः सोम प्रच्युनो ग्रावभिः सुतो विश्वान्दुयाँ आ पवस्वा सहस्रजित् ॥४॥  
 तं त्वा हस्तिनो मधुमन्तुमद्रिभिर्दुहन्त्यप्यु वृषभं दश क्षिपः ।  
 इन्द्रै सोम मादयन्देव्यं जनं सिन्धोरियोभिः पवमानो अर्षसि ॥५॥

éndrasya kukshá pavate madíntama úrja॒प वासानाः  
 srávase suniañgálabः | pratyáu sa विश्वा bhúvanab्हि paprathe  
 krílan hárir átyaḥ syandate vríshā ॥ 3 ॥ tám tvā devébhyo  
 mādhumattamam nárah sahásradháram duhate dásā kshí-  
 pah | nríbhih soma prácyuto grávabhiḥ sutó विश्वान् deváu  
 ा pavasvá sahasrajit ॥ 4 ॥ tám tvā hastíno mādhumantam  
 ádríbbhir duhánty apsu vrishabhám dásā kshípah | índram  
 soma mādáyan daivyam jánam síndhor ivormbḥ pávamáno  
 arshasi ॥ 5 ॥

The stream of this blissful elixir, the dream of man, flows forth. By the eternal truth, it invites the divinities from the region of enlightenment to the place of sacrifice. While it flows out with brilliance, the learned leading worshipper sings the hymns of praise in high pitch. The elixir flows in streams to the reservoirs like the rivers covering the land. 1

O divine elixir, the creative power, you are praised by the inviolable divine speech; you sustain the entire creation. Your abode (in the innermost cavity) has been fashioned by golden hands; like the sun in the sky, you shine forth above all. You provide us health, wealth, food, long life and divine exhilaration. You flow forth for the sake of the resplendent self, and are the showerer of all benefits. 2

You, as elixir of life, the creative inspiration and power, flow for the satisfaction of the resplendent self and for his ample nourishment. You are clothed with vigour; you extend fortunes to all the beings. You are pleasingly green-tinted, sporting, swift-moving and showerer of benefits as you flow forth. 3

The ten fingers of the priest milk you forth for gods, the sense-organs; most sweet-flavoured, flowing in a thousand streams, poured out by the devotees, squeezed through stones, you, O divine elixir, the winner of 'housand-fold wealth, flow to all the psychic powers. 4

You are skilfully milked by ten fingers; the stems of your plant are crushed between stones; the sap is mingled with water. You are sweet and flavoured, a showerer of benefits. You exhilarate the resplendent self, and all the celestial organs of the body. When squeezed and filtered, you rush forth like a wave of water. 5

(१) पक्षाशीतितम् सूक्तम्

(१-३) पवर्चन्यास्य सूक्तस्य भारद्वाजो वसुर्क्षेपिः । पवमानः सोमो देवता । (१-५) प्रथमादिष्टतुर्क्षेपां  
जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥

प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरै सुपेशसः ।  
दृभा यद्ग्रीमुचीता यशसा गर्वां दानाय शर्मुदमन्दिषुः सूताः ॥१॥  
अच्छु हि सोमः कलशाँ असिष्यदुदल्यो न वोक्लहो रघुवर्तीनिर्वृषा ।  
अथो देवानामुभयस्य जन्मनो विहृत्वा अश्वेत्यमुते इतश्च यत् ॥२॥  
आ नः सोम पवमानः किरा वस्त्विन्द्रो भव मध्वा राघसो महः ।  
शिक्षा वयोधो वसवे सु चेतुना मा नो गयमारे असत्परा सिचः ॥३॥

81.

Prá sómasya pávamānasyormáya índrasya yanti jaṭhā-  
ram supéśasah | dadhnā yád im únnitā yasásā gáyām dā-  
náya śúram udámandishuh sutáḥ || 1 || áchā hí sómaḥ ka-  
láśān ásishyadad átyo ná vólhā raghúvartanir vríshā | áthā  
devánām ubháyasya jánumano vidván asnoty amúta itás ca  
yát || 2 || á nah soma pávamānah kirā vásy índo bháva ma-  
ghávā rádhaso maháḥ | síkshā vayodho vásave sú cetúnā  
má no gáyam āré asmáti pára sicaḥ || 3 ||

आ नः पूषा पवमानः सुरुतयो मित्रो गच्छन्तु वरुणः सजोषसः ।  
बृहस्पतिर्मस्तो वायुरश्चिना त्वष्टा सविता सुयमा सरस्वती ॥४॥  
उमे थावपृथिवी विश्वमिन्द्रे अर्यमा देवो अदितिविघ्नाता ।  
भगो दृशंसं उर्वान्तरिक्षं विश्वे देवाः पवमानं जुषन्त ॥५॥

ा nah pūshā pá-  
vamānah surātayo mitrō gachantu várunah sajóshasah | brí-  
haspáti marúto vāyúr asvínā tvásh्टा savitā suyámā se-  
rasvatī || 4 || ubhé dyávapṛithiví visvaminvē aryamā devó  
áditir vidhātā | bhágó uríśánsa urv àntáriksham visve de-  
vah pávamānam jushanto || 5 || ० ||

The graceful waves of the purified spiritual bliss flow in the ultra-psychic region of the complex of the resplendent self. The elixir has been effused, filtered and mixed with milk and curds of kine,—all to exhilarate the hero, the bestower (of gifts to the devotees). 1

The bliss divine, the showerer, flows towards the pitchers of inner consciousness, like a draught horse, moving with sure and steady paces. It knows both, the ambrosia brought from the other world, the exterior, and also the one existing in this world, the interior (observations from the external and experiences from within). 2

The elixir of life, when effused and purified, enriches us with all sorts of wealth. The divine love is the possessor of affluence; may it also provide us with ample richness of divine experience. O dispenser of sustenance, may you bless this embodied soul with prosperity, along with discriminating faculty. Scatter not riches and blessings distant from us. 3

May the effused life-sustenance come to us. May also come venerability and friendliness, bountiful and of one accord come to us. May also come to us men of valour, the twins divine, the sense of superb activity, the divine knowledge, creativity and impulsion, technical skill, and tractable divine speech. 4

The elixir of life is honoured and loved by all bounties of Nature—be they existing in the pervading pair of earth and heaven. It is valued by people, just and kind, by those blessed by mother Infinity, by the possessors of the faculty of sustenance, and of effulgence, and by bounties in spacious firmament. 5

( ८२ ) द्वयशीतिनमं सूक्तम्

( १-५ ) पश्चवन्याम्य सूक्तस्य भागद्वाजो वसुर्मणिः । पवमानः सोमो देवता । ( १-६ ) प्रयमादि  
चतुर्कंच जगती, ( ४ ) पक्षास्थाथ विशुष छदसी ॥

असायि सोमो असुषो वृषा हरी राजेव दुसो अभि गा अचिकदत ।  
पुनानो वारं पर्येत्यव्ययै इयेनो न योनि घृतवन्नमासदम् ॥१॥  
कुविवैधस्या पर्येषि माहिनमत्यो त मृष्टो अभि वाऽमर्पसि ।  
अप्सेधन्दुरिता सोम मृद्य घृतं वसानः परि यामि निर्णिजम् ॥२॥  
पर्जन्यः प्रिता महिपस्य पुर्णिनो नाभो पृथिव्या गिरिषु क्षये द्वये ।  
स्वसार आपो अभि गा उत्तासरन्त्सं ग्रावैभिर्नसते वौते अध्वरे ॥३॥

## 82.

Āśāvi sómo arushó vr̄iṣha hāu rájeva dasmō abhī gá  
acikradat | punānō vāram páry ety avyāyam syenō ná yó-  
niṁ ghritávantam āsādam || 1 || kavír vedhasyā páry eshi  
máhīnam átyo ná mṛishṭo abhī vājam arshasi | apasédhān  
duritā soma mṛīlaya ghritám vásānah pári yāsi nirñjām  
|| 2 || parjányah pitā mahishásya parṇino nābhā prithiv्या  
girishu kshayam dadhe | svásāra āpo abhī gá utásaran sám  
grávabhir nasate vité adhvare || 3 ||

जायेव पत्यावधि शेव मंहसे पञ्चाया गर्भं शृणुहि व्र्वामि ते ।  
अन्तर्वर्णीषु प्र चरु सु जीवसेऽनिन्यो वृजने सोम जागृहि ॥४॥  
यथा पूर्वेभ्यः शत्रुसा अनृघः सहस्रसाः पूर्यया वाऽमिन्दो ।  
एवा पवस्य सुविताय नव्यसे तवे ब्रूनमन्यापः सचन्ते ॥५॥

jāyéva· pátyāv ádhi séva  
mañhasec pájrāyā garbhā śriñuhí brávīmi te | antár vāñishu  
prá carā sú jiváse 'nindyó vriyáne soma jāgrihi || 4 || yáthā  
pūrvebhylā satasā ámṛidhrah sahasrasalā paryáyā vājam  
indo | evā pavasva suvitáya náyyasec tāva vratám ány ápah  
sacante || 5 || ? ||

The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification. Just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat. 1

You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, O elixir, pass through the filtering device. 2

The father of the broad-leaved (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant). 3

You give delight to your devotee as wife to her husband. O child of cloud, listen to all that I address to you. Pleased with our adorations, may you favour us with full life. O irreproachable divine elixir, please be vigilant against our foes and miseries. 4

Just as you, the divine bliss, have been providing invulnerable strength and wisdom to our ancient sages hundred-fold and thousand-fold, favour us also with the same, and provide us with the latest prosperity. These sacred waters would bring success to all your pledges and functions. 5

(४३) न्यशीतितम् सूक्तम्

(१-३) पञ्चमन्वास्य मूलस्थाप्तिरसः पवित्रं ऋषिः । पवमानः सोमो देवता । अगती छन्दः ॥

पुवित्रे ते विततं ब्रह्मणस्पते प्रभुर्गोत्राणि पर्येषि विश्वतः ।  
अतेषतनूर्न तदामो अश्रुते श्रूतासु इद्धहन्तस्तत्समाशत ॥१॥  
तपोप्पवित्रं विततं द्विवस्पदे शोचन्तो अस्य तन्तव्ये व्यस्थिरन् ।  
अवन्त्यस्य पवीतारमाशवो द्विवस्पृष्टमधि तिष्ठन्ति चेत्सा ॥२॥

83

Pavítraṇi té vītataṁ brahmaṇas pate prabhūr gātrāṇi  
páry eshi visvātaḥ | áaptatanūr ná tād āmó asñute śritāsa  
id vāhantas tāt sām āśata || १ || tāposh pavítram vītataṁ  
divás padé sōcanto asya tāntavo vyāsthiran | ávantv asya  
pavitāram āśávo divás prishtibám ádhi tishthanti cēl eṣā ॥ २ ॥

अरुचदुषस्तः पृथिरग्रिय उक्षा विभर्ति भुवनानि वाजुयुः ।  
मायाविनौ ममिरे अस्य माययो नूचक्षेसः पितरो गर्भमा दंधुः ॥३॥  
गृन्धर्व इत्था पुदमस्य रक्षति पाति देवानां जनिमान्यद्वृतः ।  
गृणाति रिषु निधयो निधापतिः सुकृत्तमा मधुनो भुक्षमाशत ॥४॥  
हविर्विष्मो महि सद्य दैव्यं नभो वसानः परि यास्यध्वरम् ।  
राजा पुवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो वृहत् ॥५॥

árurucad ushásah prīśnir agriyá ukshá bibharti bhávanāni  
vājayuh | māyāvino mamire asya māyāyā nṛicákshasah pi-  
táro gárbhām ā dadhuḥ ॥ ३ ॥ gandharvá itthā padám asya  
rakshati pāti devánām jánimāny ádbhutah | gribhnāti ripúm  
nidháyā nidhápatih sukṛittamā mádhunō bbakshám āśata  
॥ ४ ॥ havír havisbmo máhi sádma daśyam nábho vásānah  
pári yāsy adhvarám | rájā pavítraratho vājam árubah sa-  
hásrabhrishtir jayasi śrávo bṛihát ॥ ५ ॥ ४ ॥

O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you. 1

Your filter of the elixir that blazes all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of this filter are separated. The brilliant swift-flowing juices protect the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations. 2

The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world. 3

The sun verily preserves this station. The elixir of life preserves the races of sentient beings. The lord of nooses seizes our enemy with snare. They who are virtuous in actions have a right to enjoy the sweet-juiced elixir of life. 4

O elixir, you are mixed with water, i.e. you are clad in water, and thence you take the sacrifice to the celestial abode. As a king, you ascend to the battle, mounted on the chariot of your ultra-psychic filter and armed with a thousand weapons, you win abundant food for us. 5

( ८४ ) चतुर्थानिनम् पूजा

<sup>(१)</sup> ॥ पर्वतेचम्यास्य सुन्तस्य वाच्यः प्रजापतिक्रपिः । पवमानं सामो देवता । जगती इन्द्रः ॥

१०॥ परस्य देवमादनो विचर्षणिरप्मा इन्द्राय वरुणाय वायवे ।  
कृधी नौ अद्य वरियः स्वमितमदुक्षिणो गृणीहि देव्यं जनम् ॥१॥  
आ यस्तस्थो भुवनान्यमत्यो विश्वानि सोमः परि तान्यर्पति ।  
कृष्णत्संचृतं यिचृतमभिष्टय इन्दुः सिष्ठत्युपसं न सूर्यः ॥२॥

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Pávasva devamádano vicitrshañir apsá índrāya várunāya  
váyáve | krídhí no adyá várivah svastimád urukshitaú gri-  
ñili dafvyam jánam' 1' á yás tasthau bhúvanany ámartyo  
vísváni sómah pári tány arshati | krinván sameritam vi-  
eritam abhíshतaya índuh sishakty ushasam ná súryah || 2 ||

आ यो गोभिः सूज्यत् ओषधीप्या देवानां सुस्त्र इषयन्नपावमुः ।  
 आ विशुता पवते धारया सुत इन्द्रं सोमो मादयन्दैव्यं जनस् ॥३॥  
 एष स्य सोमः पवते सहस्रजिह्विन्यानो वाचमिषिगम्युपर्वुधेम् ।  
 इन्दुः समुद्रसुदियर्ति वायुभिरेन्द्रस्य हार्दि कुलज्ञेपु सीदिति ॥४॥  
 अभि त्यं गावः परमा पर्याद्युष्टं सोमं श्रीणन्ति मनिभिः स्वर्विदेस् ।  
 धनंजयः पवते कृत्यो रसो वित्रः कविः काव्येना स्वर्चनाः ॥५॥

á yó góbhīḥ sriyáta oshadhiṣhv á devānāṁ sumná ishā-  
 yan̄ úpāvasuh | á vidyúta pavate dhárayā sutá índram  
 sómo mādáyan daívyam jánam || 3 || eshá syá sómaḥ pavate  
 sahasrajít dhinvanó vācam ishirám usharbúdhām | índuh  
 samudrám úd iyarti vayúbhir éndrasya hárdi kalágeshu si-  
 dati || 4 || abhí tyám gávah páyasa payovrídham sómaṁ  
 śrīnanti matibhīḥ svarídām | dhanamjayaḥ pavate krítyo  
 ráso víprabḥ kavīḥ kávyena svāreanāḥ || 5 || 9 ||

May you flow forth, the exhilarator of the cosmic bounties, the far-sighted, the giver of life-force to the sun, the ocean and the wind. Grant us this day wealth and health; call the celestial people on the auspicious ground of the sacrifice. 1

The immortal elixir of bliss, which is stationed upon the regions, goes about them all; the divine love brings us closer to divine virtues and takes us away from vices. It comes to the sacrifice for the fulfilment of our desires, like the sun following the dawn. 2

The elixir of life force which is created by the sun's rays, (or when mixed with cow's milk) is placed in the herbs for the gratification of the divine powers. It snatches away the property of the foes (to be given to virtuous people). Poured forth in a stream, it flows with the lightning's flash and gladdens the Lord of the sun and the people of heaven. 3

This is the elixir of divine love, the conqueror of thousands; awakened at dawn, it flows stimulating the priests to chant the divine praises. The elixir sends forth its ocean of divine love with the aid of the breathing winds; for the satisfaction of the resplendent self, it is received in the receptacles of hearts. 4

The milk of the cows, i.e. the wisdom of the sages, augments the exhilarating elixir. Mixed with that milk and invoked by praises, it awards us everything. The elixir of the life-force, the winner of wealth, flows forth, purified with wisdom, sacred acts and mature experience. 5

( ८५ ) पञ्चाशीतितम् सूक्तम्

(१-१२) दादशर्चस्यास्य सूक्तम् भार्गवो वेन क्रष्णः । पवमानः सोमो देवता । (१-१०) प्रथमादि-  
दशार्चा जगती, (११-१२) एकादशीद्वादशयोर्थ्य त्रिषुप् छन्दसी ॥

॥१०॥ इन्द्राय सोमं सुषुतः परि लुवापार्मीवा भवतु रक्षसा सुह ।  
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्वन्देवः ॥१॥  
अस्मान्तस्मृते पंवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।  
जहि शश्वैरभ्या भन्दनायुतः पिबेन्द्र सोममवं नो मधो जहि ॥२॥

४५.

Indrāya soma sūshutah pāri sravapāmīvā bhavatu rāk-  
shasā sahā | mā te rāsasya matsata dvayāvīnō dravīṇasvanta  
ihā santv indavaḥ ॥ 1 ॥ asmān samaryē pavamāna codaya  
dāksho devānām ási hí priyō mādah | jahí sátrūñ abhy á  
bhandanāyatāḥ pibendra sómam áva no mīdho jahi ॥ 2 ॥

अदेव्य इन्दो पवसे मुदिन्तम् आत्मेन्द्रस्य भवसि धुसिरुत्तमः ।  
अभि स्वरनिन ब्रह्मो भर्तीषिणो राजानमस्य भुवनस्य निसते ॥३॥  
सहस्रणीथः शतधारो अद्वृत् इन्द्रायेन्दुः पवते काम्यं मधु ।  
जयन्केत्रमभ्यर्था जयन्त्रप उहं नो गानुं कृणु सोम मीडः ॥४॥  
कनिकदत्कलशे गोभिरज्यसे व्यव्ययं सुमया वारमर्पसि ।  
मर्मज्यमानो अत्यो न सानुसिरिन्द्रस्य सोम जठरे समझरः ॥५॥

ādabdhā indo pavase madintama ātméndrasya bhavasi dhā-  
sīr uttamāḥ | abhī svaranti bahāvo manishīno rājānam asyā  
bhūvanasya niśate ॥ 3 ॥ sahásraṇīthāḥ satādhāro ádbhuta  
indrāyēnduh pavate kāmyam mādhu | jāyan kshētram abhy  
ārshā jāyann apā urūṇ no gātūṇ kṛīṇu soma mīdīvah ॥ 4 ॥  
kánikradat kalāse góbhīr ajyase vy àvyāyam samayā vā-  
ram arshasi | marmrijyámāno átyo nā sānasīr īndrasya  
soma jāthare sám aksharāḥ ॥ 5 ॥

Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice). 1

O purified elixir, urge us to victory in battles for you are powerful, dear to the divine powers and the exhilarator. Slay our foes; come to those who chant your praises. O radiant soul, drink the elixir of life-force and destroy the adversaries. 2

May you continue to flow, O elixir of divine love, the inviolable, the most exhilarating, the ruler of the world; you yourself are the best support of the resplendent self; all the sages verily approach and glorify you. 3

The marvellous divine elixir, brought to us in thousands of ways, flowing in a hundred streams, pours forth for the resplendent self, it being his most beloved beverage. May you approach, O elixir, the filter, winning land for us, winning water, and making our path broad and easy. 4

Roaring with thrill you are blended in the pitcher with milk and curds; you pass through the ultra-psychic fleecy filter in the midst. Being cleansed and decked like a prize-winning horse, you flow down, O elixir, (after filtration) in the belly of the resplendent self. 5

स्वादुः पंथम् द्रिव्याय जन्मने स्वादुरिन्द्राय महीननाम्नः ।  
स्वादुर्मित्राय वरुणाय वायवे वृहस्पतये मधुमां अदाभ्यः ॥५॥

svādūḥ pavasva divyāya  
jānmane svādūr īndrāya suhāvitunāmne | svādūr mitrāya  
vārunāya vāyāve br̄haspātaye mādhumāñ ádabhyah ॥ 6 ॥ 10 ॥

आत्मं मुजन्ति कलशे दशा क्षिपः प्र विप्राणां मनयो वाचे ईरते ।  
पवमाना अभ्यर्थन्ति सुषुप्तिमेन्द्रै विश्वान्ति मदिगम् इन्द्रंतः ॥७॥  
पवमानो अभ्यर्पा सुर्वर्येमुर्वां गच्छति महि शमि मप्रथः ।  
माकिनों अस्य परिपूनिरीशतेन्द्रो जयेम त्वया धनधनम् ॥८॥  
अधि द्यामस्थादृष्टमो विचक्षणोऽरुचद्विदिः दिवो रोचना कविः ।  
राजो पवित्रमल्येति रोख्यद्विः पीयृष्टे दुहते नृचक्षमः ॥९॥  
दिवो नाकु मधुजिह्वा असुश्रतो वेना दुहन्त्युक्षणे गिगिप्राम् ।  
अप्सु द्रुप्तं वाचृधानं समुद्र आ सिन्धोर्मुर्मा मधुमन्तं पवित्र आ ॥१०॥  
नाके मुपर्णमुपपस्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।  
शिशुं रिहन्ति मनयः पनिन्पतं हिरण्यये शकुनं शामणि स्थाम् ॥११॥

átyam mr̄ijanti kaláse dásā kshípah prá víprāñam ma-  
táyo vāca irate | pávamānā abhy àrshanti sushūlutim én-  
drām visanti madirāsa īndavaḥ ॥ 7 ॥ pávamāno abhy àrshā  
suvíryam urvím gávyūtim máhi sármia sapráthah | nákir  
no asyá párishūtir isaténdo jayema tváyā dhánam-dhanam  
॥ 8 ॥ ádhi dyám asthād vr̄ishabhó vicakshanó 'rūrucad ví  
divó rocanā kavih | rājā pavítram áty eti rōruvad diváḥ  
piyúsham duhate nrićákshasah ॥ 9 ॥ divó náke mādhujihvā  
asascáto venā duhanty ukshánam girishthám | apsú drapsám  
vāvridhánam samudrá á sínđhor ūrná mādhumantam pa-  
vitra á ॥ 10 ॥ náke suparṇam upapaptivánsam góro venánam  
akṛipanta pūrvih | sīśuṁ rihanti matáyah pánipnataṁ hi-  
ranŷáyam sakunám kshámanī sthám ॥ 11 ॥

Flow onwards sweet for the celestial people; flow sweet for the resplendent self, whose name is worthily invoked; flow sweet for the sun, the ocean, the wind and cosmic intelligence; verily you are sweet-flavoured and inviolable. 6

The ten fingers clean the stems of the plant in the cosmic pitcher: the holy singers send forth their praises with hymns, the filtered elixir hastens to the fair praises: the exhilarating saps find their way to the core of the resplendent self. 7

While you are purified, pour on us heroic strength, extensive pastures, a large and spacious mansion; let no oppressor be lord over us. O elixir, may we gain all opulence through you. 8

The showerer, the beholder has risen above the sky; the seer has illumined the luminaries of heaven; the king is passing through the ultra-psychic filter with a roar. The beholder of men milk forth the ambrosia of heaven. 9

In the heaven of the bright universal sacrifice, the sweet-voiced loving divine powers severally milk forth the mountain-haunting divine elixir; they sprinkle it with waters; it is nourished with waters, become juicy; it is strengthened in the ocean, in the waves of the streams. They sprinkle it sweet-flavoured as it passes through the ultra-psychic filter. 10

The prayers of the enlightened ones of noble desires praise (the divine elixir, which dwells) in heaven, well-winged, falling (to earth); praises give comfort to the crying infant, the golden bird, reposing on the earth. 11

उद्धर्वो गन्धुवो अधि नाके अस्याहिश्चा रूपा प्रतिचक्षणा अस्य ।  
भानुः शुक्रेण शौचिषा व्यथात्प्रारुस्त्रद्रोदंसी मानग शुर्चिः ॥१२॥

ūrdhvó gan-  
dharvó ádhi náke asthad vísyā rūpá praticákshāno asya |  
bhānúḥ sukréṇa socishā vy àdyaut prárūrucad ródasi mā-  
tárā súciḥ ॥ 12 ॥ 11 ॥

[ अय पश्चमोऽनुवाकः ॥ ]

( ८६ ) पद्मरीतिम् सन्म

( १-४८ ) अष्टत्वारित्वाद्वस्यास्य सूक्तम् ( १-१-२ ) प्रथमाद्विदशार्चामकृष्टा माया: ( ३-३-२ )

एकादश्यादित्वानां सिक्ता निवारणी, ( २१-३० ) एकविद्यादित्वानां पृथ्वीोऽजाः,

( २१-४० ) एकविद्यादित्वानामत्रय, ( ४१-४५ ) एकचत्वारित्वादित्वानां

भौमोऽत्रिः, ( ५६-५८ ) पद्मत्वारित्वादित्वास्य च भागवतः शौनको

गृत्समद ऋषयः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥

प्रते आश्रवः पवमान श्रीजवो मदा अर्षन्ति रघुजा इत्युत्मना ।  
दिव्याः सुपूर्णा मधुमन्त इन्द्रवो मदिन्तमासः परि कोशमासते ॥१॥  
प्रते मदासो मदिरास्ते आश्रवोऽसृक्षत् रथ्यासो यथा पृथक् ।  
धेनुर्व वृत्तं पर्यसुभि वृत्रिण्मिन्द्रमिन्द्रवो मधुमन्त ऊर्मयः ॥२॥

86.

Pra ta āśávah pavamāna dhijávo mādā arshanti ra-  
ghujā iva tuānā | divyāḥ suparnā mādhumanta īndavo ma-  
dintamāsaḥ pāri kōṣam āsate ॥ 1 ॥ prā te mādāso madirāsa  
āśavō 'śrikshata ráthyāso yāthā pŕithak | dhenūr nā vatsām  
páyasābbhí vajriṇam īndrau mādhumanta ūrmáyah  
॥ 2 ॥

The divine plant of the elixir, the elevated one, has risen high to heaven's vault. From thence, it beholds all the varieties of forms. The sun shines in white light with gleaming splendour. Radiant, it illuminates both the parents, heaven and earth. <sup>12</sup>

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The purified divine elixirs are all-pervading, quick as thoughts, exhilarating and swift like offsprings of mares; the celestial sweet flavoured elixirs, thrilling and exciting, alight in the cosmic receptacles. <sup>1</sup>

Your exhilarating all-pervading elixirs are let loose separately like chariot-horses; the sweet-flavoured waves of spiritual thrill go to the resplendent self, the wielder of the thunderbolt, as a cow with her milk to the calf. <sup>2</sup>

अत्यो न हियानो अभि वाजमर्ष म्यर्वित्कोशीं दिवो अद्रिमातरम् ।  
 वृषो पुवित्रे अधि सानो अव्यये सोमः पुनान इन्द्रियायु धायसे ॥३॥  
 प्र त आश्विनीः पवमान धीजुवो द्विव्या असूगन्पयसा धर्मणि ।  
 प्रान्तर्क्रपयुः स्थाविरामूक्तु ये त्वा मृतल्युपिष्याण वेधसः ॥४॥  
 निधु धामानि निश्चक्षु क्रम्यसः प्रमोस्ते मृतः परि यन्ति केतवः ।  
 व्यानांशः पवसं सोम् वर्मिभिः पत्रिर्विधर्म्य भुवनस्य राजसि ॥५॥

ātyo nā hiyānō abhī vājam arsha svarvít kósam̄ divó  
 ádrimātaram | vŕishā pavitre ádhi sáno avyáye sómaḥ pu-  
 naná indriyáya dhíyase || 3 || pra ta áśvinih pavamāna dhí-  
 júvo divyá asrīgran páyasā dhárīmaṇi | prántar ríshaya  
 sthávirir asrīkshata yé tva mriyánty iishishāṇa vedbásah ||  
 4 || vís̄vā dhámāni višvacaksha ríbhvasah prabhós te sa-  
 tāḥ párī yanti ketávah | vyānaśih pavase soma dbármā-  
 bhiḥ pátir vís̄vasya bhúvanasya rājasī || 5 || १२ ||

उभयतः पवमानस्य रुद्रयो ध्रुवस्य सतः परि यन्ति केतवः ।  
 यदी पुवित्रे अधि मृज्यते हरिः सत्ता नि योना कुलशेषु सीदति ॥६॥  
 यज्ञस्य केतुः पवने स्वध्वरः सोमो देवानामुषे याति निष्कृतम् ।  
 सहस्रधारः परि कोशमर्वत्ति वृषो पुनित्रमत्तेति रोख्वत् ॥७॥  
 राजा समुद्रं नद्याद्वि वि गाहते॒ऽपामृमि संचते॑ सिन्धुषु श्रितः ।  
 अध्यस्यात्सानु पवमानो अव्ययं नाभा पृथिव्या धुरुणो मुहो दिवः ॥८॥

< ubhayatalah pavamānasya raśmāyo dhruvāsyā satāḥ párī<sup>1</sup>  
 yanti ketávah | yádi pavítre ádhi mriyáye hárīḥ sáttā ní<sup>2</sup>  
 yónā kalásheshu sidati || 6 || yajñāsyā ketuh pavate svadhva-  
 ráḥ sómo devánām úpa yāti nishkr̄itám | sahásradhārah párī  
 kósam̄ arshati vŕishā pavítram áty eti róruvat || 7 || rājā sam-  
 udrām̄ nadyò vि gāhate 'pám ūrmim̄ sacate síndhushu  
 śritáḥ | ádhy asthāt sánu pávamāno avyáyam̄ nábhā pŕi-  
 thivyā dharúṇo mahó divah || 8 ||

Like a steed urged on to battle, may you, who are all-knowing, speed onward from heaven to the receptacle, as clouds descend from heaven. The elixir, the showerer of benefits, is being purified at the top upon the ultra-cosmic fleecy filter for the strength of the resplendent sun, who supports the world. 3

O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the midst (of the vessel). 4

O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions; and as a lord of the whole word, you rule over everyone. 5

The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulate from both the sides. It is finally allowed to repose in the pitchers. 6

This elixir of divine love is the signal of cosmic sacrifice and an object of pious worship; it flows filtered; it approaches the abode of Nature's bounties. This thousand-streamed elixir, the showerer of blessings, rushes to the cosmic receptacle and passes roaring through the cosmic filter. 7

The royal elixir plunges into the firmament, and the rivers thereof; mixed with the streams, it associates with the wave of the waters; being filtered it stands upon the uplifted cosmic fleecy filter on the navel of the earth. It is the upholder of the vast celestial region. 8

दिवो न सानु स्तनयन्नचिकदुदयोश्च यस्य पृथिवी च धर्मभिः ।  
इन्द्रस्य सुख्य पवते विवेविद्वत्सोमाभिः पुनानः कलशेषु सीदति ॥९॥  
ज्योतिर्ज्ञास्य पवते मधुं प्रियं पिता देवानां जनिता विभूत्वम् ।  
द्याति रक्तं स्वध्ययोरपीच्यै मुदित्वमो मत्सर इन्द्रियो रसः ॥१०॥

divo nā sānu stanāyam  
acikradad dyaus ca yasya prithivī ca dharmabhiḥ | īndra-  
syā sakhyām pavate vivēvidat sómaḥ punānāḥ kalāśeshu  
sīdati ॥ 9 ॥ jyōtir yajñasya pavate mádhu priyām pītā de-  
vānām janitā vibhūvasuh | dádhāti rátnām svadháyor apī-  
cyām madíntamo matsarā indriyó rásah ॥ 10 ॥ १३ ॥

॥१४॥

अभिकन्दनकुलझी वाज्यर्घति पतिर्दिवः शतधारो विचक्षणः ।  
हरिभूतस्य सदेषु पु सीदति मर्तजानेऽधिभिः सिन्धुभिर्वृषा ॥११॥  
अग्रे सिन्धूनां पवमानो अर्पत्यग्रे वाचो अग्रियो गोपुं गच्छति ।  
अग्रे वाजस्य भजते महाध्रुनं स्वायुधः सोत्रभिः पूयते वृषा ॥१२॥  
अयं मनवाऽल्लकुनो यथा हितोऽव्ये समार पवमान ऊर्मिणा ।  
तव ऋत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते सोमं इन्द्र ते ॥१३॥  
द्वापि वमानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वपितः ।  
स्वर्जज्ञानो नभेसाभ्यक्रमीत्प्रलमस्य पितरमा विवासति ॥१४॥

abhikrāndan kalāśam vājy àrshati pátir divāḥ satādhāro  
vicakshaṇāḥ | hárir mitrasya sádanesbu sīdati marmrijānó  
'vibhiḥ síndhubhīr vríshā ॥ 11 ॥ ágre síndhūnām pávamāno  
arshaty ágre vāco agriyó góshu gachati | ágre vājasya bha-  
jate mahādhanām svāyudhāh sotribhiḥ pūyate vríshā ॥ 12 ॥  
ayám matávān chakunó yáthā hitó 'vye sasāra pávamāna  
ürmīnā | táva krátvā ródasi antarā kave śucir dhiyā pavate  
sóma indra te ॥ 13 ॥ drāpīm vásāno yajató divisprīsam an-  
tarikshaprā bhúvaneshv árpitah | svàr jajñānó nábbhasābhīy  
ákramit pratnám asya pitáram á vivāsatि ॥ 14 ॥

Thundering like the summit of the sky, the elixir, by whose support both heaven and earth are upheld, roars. The elixir flows acquiring friendship of the resplendent sun; purified, it alights upon the cosmic pitchers. 9

It (the elixir) is the light of the cosmic sacrifice; it distils sweet delightful juices. It is the parent of Nature's bounties, the generator of all, and the possessor of ample wealth. This, the most exhilarating, exciting and the nourishing elixir supports the hidden treasures of heaven and earth. 10

The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs. 11

The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation. 12

This much praised, purified elixir is sent forth with the speed of a flying bird; it flows onward in streams of juices through the cosmic fleecy filter. O resplendent Lord, through your sustaining act, your intelligence, the pure elixir flows, purified through both heaven and earth. 13

The elixir, clad in a defensive armour that reaches heaven, fills the firmament (with rains). When mixed with waters, it generates heavenly bliss. Along with waters, it comes to the place of worship, and it invokes its ancient parent (the resplendent Lord). 14

सो अस्य विशो माहु शर्म यच्छति यो अस्य धार्म प्रथमं व्यानशे ।  
पुं यदस्य परमे व्योमन्यतो विश्वा अभि सं याति संयतः ॥१५॥

só asya  
viśé máhi sáarma yachati yó asya dháma prathamám vyā-  
nasé | padám yád asya paramé vyòmany áto viśvā abhi  
sám yāti samyátah || 15 || 14 ||

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृत सखा सख्युर्न प्र मिनाति संगिरम् ।  
मर्यै हव युवनिभिः समर्पति सोमः कुलगे शतयामा पृथा ॥१६॥  
प्र वो धियो मन्दयुवो विपुन्युवः पनस्युवः संवसनेष्वक्रमुः ।  
सोमे मनीषा अम्भ्यनूषत् स्तुभोऽभि धेनवः पर्यसिमशिश्रयुः ॥१७॥  
आ नः सोम संयते पिप्युषीमिषुमिन्दो पवस्व पवमानो अस्विधम् ।  
या नो दोहते त्रिरहुन्नसश्चुषी क्षुमद्वाजवृन्मधुमत्सुवीर्यम् ॥१८॥  
वृचो मतीनां पवते विचक्षणः सोमो अहः प्रतरीतोपसां दिवः ।  
क्राणा सिन्धूनां कुलशौ अर्वावशादिन्द्रस्य हार्यविशन्मनीषिभिः ॥१९॥  
मनीषिभिः पवते पूर्व्यः कुविर्विर्भिर्यतः परि कोशौ अचिक्रदत् ।  
त्रितस्य नाम जुनयन्मधु क्षरुदिन्द्रस्य वायोः सुख्यायु कर्तवे ॥२०॥

pró ayásid śndur śndrasya nishkṛitám sákhā sákhýur ná  
prá mināti samgíram | márya iva yuvatibhiḥ sám arshati  
sómaḥ kaláṣe śatáyámnā pathá || 16 || prá vo dhíyo mand-  
rayúvo vīpanuyvah panasyúvah samyásaneshv akramuh |  
sómam maníshá abhy ànūshata stúbho 'bhí dhenávah pá-  
yeseim aśírayuh || 17 || á naḥ soma samyátam pipyúshíni  
śham śndo pávasva pávamáno astrídhani | yá no dóhate  
trít áhann ásascushi kshumád vájavan mádhumad suvíryam  
|| 18 || vríshá matínám pavate vicakshanáḥ sómo áhnáḥ pra-  
tarítósháso divah | krāñá śíndhúnám kalásāñ avívasad ín-  
drasya hárday ávisán maníshibhiḥ || 19 || maníshibhiḥ pavate  
pūrvyáḥ kavír nríshir yatáḥ pári kósāñ acikradat | tritásya  
náma janáyan mádhu ksharad índrasya vāyóḥ sakhyáya  
kártave || 20 || 15 ||

At first it generates the glorious body of the resplendent sun and gives great happiness to the sunshine. From that station, which is in the highest heaven, it comes victorious in all its encounters. 15

The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher. 16

Your exhilarating tuneful praises advance into the halls of worship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk. 17

O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility. 18

The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise invoke it with praises. 19

The ancient sage (the divine elixir) is purified by the wise guided by the priests, and it roars into the receptacles; eulogizing the name of the threefold (the sun or the resplendent Lord), it distils sweet juices to gain the friendship of the sun and wind. 20

॥१॥ अ॒यं पुनान् उपसो वि रोचयद्यं सिन्धुभ्यो अभवदु लोककृत ।  
 अ॒यं त्रिः सु॒स दुदुहान आशिरं सोमो हृदे पवते चारु मत्स्यः ॥२१॥  
 पवस्य सोम द्विव्येषु धामसु सूजान इन्दो कलशे पवित्र आ ।  
 सीदुन्निन्द्रस्य जठरे कनिकदृग्भिर्युतः सूर्यमारोहयो द्विवि ॥२२॥  
 अद्रिभिः सुतः पवसे पवित्र औं हनुविन्द्रस्य जठरेप्याविग्न ।  
 त्वं नृक्षार्ता अभवो विचक्षण सोम गोत्रमद्विरोभ्योऽवृणोरप ॥२३॥

ayám punāná usháso ví rodayad ayám síndhubhhyo abha-  
 vad u lokakrít | ayám triḥ saptá duduḥāná āśramá sómo  
 bṛidé pavate cárū matsarāḥ || 21 || pávasva soma divyéshu  
 dhámasu srijāná indo kaláse pavitra á | sídann índrasya  
 jatháre kánikradan nríbhīr yataḥ súryam árobhayo diví  
 || 22 || ádríbhiḥ sutáḥ pavase pavitra áñ índav índrasya ja-  
 tháreshv avisán | tvám uricákshā abhavo vicakshaya sóma  
 gotrám ángirobhyo 'vriñor ápa || 23 ||

त्वां सोम पवमानं स्वाध्योऽनु विश्रासो अमदन्नवृस्यवः ।  
 त्वां सुपुर्ण आभरहिवस्परीन्द्रो विश्वाभिर्मुतिभिः परिष्कृतम् ॥२४॥  
 अव्ये पुनानं परि वार ऊर्मिणा हर्ते नवन्ते अभि सु॒स धुनवः ।  
 अपासुपस्थे अध्यायवः कुविमृतस्य योना महिषा अहेषत ॥२५॥

tvám soma pávamá-  
 nam svādhīyó 'nu víprāso amadann avasyávah | tvám su-  
 parṇā abharad divás párvindo víśvābhīr matibhīb párisbkri-  
 tam || 24 || ávye punānámi pári vāra ३०३१ा hárim navante  
 abhi saptā dhenaवah | apámi upásthe ádhy áyávah kavlin  
 iṣitasya yónā mahishá ahesbata || 25 || 16 ||

When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir makes three times seven celestial rivers pour out their curds and milk; it exhilarates and flows pleasantly to the heart. 21

Flow onward, O elixir, to your own heavenly abodes; flow, O sweet elixir, (proceed) to the cosmic pitcher, to the cosmic filter; may you, alighting upon the core of the sun with a roar, and in the midst of the chants of the priests, make the sun ascend the sky. 22

You are pressed out with the help of stones. O elixir, may you flow into the cosmic filter, and enter into the core of the resplendent. O elixir, the contemplator, you look upon mankind with affection, and you release the water (of the clouds) for the sustenance of cows and thus help the sacrificers. 23

O elixir, while being purified, the pious worshippers, desirous of preservation, glorify you (with their chants); the elegant falcon brings you from heaven; O elixir, meanwhile you are adorned with all praises. 24

The seven celestial rivers approach the green-tinted elixir, which flows purified in a stream through the cosmic fleecy filter. The enlightened men urge you, the sage, on the lap of the waters to the place of sacrifice (or mixed with water and milk, they offer your oblations). 25

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इन्दुः पुनानो अति गाहते सृधो विश्वानि कृष्णन्मूपथानि यज्यवे ।  
 गा: कृष्णानो निर्णिजं हर्यतः कविरत्या न कीर्त्तन्परि वारमर्पनि ॥२६॥  
 असश्चन्तः शूतधारा अभिश्रियो हरै नवनेऽव ता उद्भूत्युवः ।  
 अप्तो सृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने द्विवः ॥२७॥  
 तदेमा: प्रजा द्विव्यस्य रेतसम्त्वं विश्वस्य भुवनस्य राजमि ।  
 अथेदं विश्वं पवमान ते वशे त्वमिन्दा प्रथमो धामधा अमि ॥२८॥

induh punanō áti gahate mṛidho viśvāni kriṇvān su-páthāni yajyave | gāḥ kriṇvano nirñijam haryatāḥ kavír-  
 átyo nā krīlan pári várām arshati || 26 || asaścátāḥ ṣatá-  
 dhāra abhiṣrīyo hárim navanté 'va tá udanyúvah | kshípo  
 mrijanti pári góbhīr ávṛitam tritiye pṛishṭhē ádhi rocané  
 divāḥ || 27 || tāvemāḥ prajā divyásya rétasas tvám viśvasya  
 bhúvanasya rájasī | áthedāṇi viśvam pavamāna te vāše tvám  
 indo prathamō dhāmadhā asi || 28 ||

त्वं समुद्रो असि विश्ववित्क्वे तदेमा: पञ्च प्रदिशो विधर्मणि ।  
 त्वं द्यां च पृथिवीं चाति जभ्रिषे तव ज्योतीषि पवमान् सूर्यः ॥२९॥  
 त्वं प्रवित्रे रजसो विधर्मणि द्वेष्येः सोम पवमान् पृथ्यम् ।  
 लामुशिङ्गः प्रथमा अग्न्यन्त तुभ्येमा विश्वा भुवनानि येमिरे ॥३०॥

tvám samudrō asi viśva-  
 vit kave tāvemāḥ páñca pradíšo vídharmāṇi | tvám dyám  
 ca pṛithivíṁ cāti jabhrishe tāva jyotiñshi pavamāna súryaḥ  
 || 29 || tvám pavitṛe rájaso vídharmāṇi devébhyaḥ soma  
 pavamāna pūyase | tvám usijah prathamā agribhūtata tú-  
 bhyemā viśvā bhúvanāni yemire || 30 || 17 ||

The divine elixir, purified, goes across all obstructions, making its way easy for all worshippers; with its fluid body, lovable and wise, it rushes through the cosmic filter like a sporting courser. 26

The ceaseless watery fountains with their hundred streams, commingle with the elixir, ever-seeking to mix with water. The sun's rays approach the green-tinted (elixir) and the swift fingers beautify it in the third sphere illumined by the sun. 27

All these are the offspring of your celestial affluence; you are the ruler of the entire world; so, O purified elixir, this universe is in your control; the divine elixir is the foremost, the first establisher of the eternal law. 28

O sage, you are the ocean, you are omniscient; these five regions rest on your support; you sustain both heaven and earth and O pure-flowing elixir, you nourish the sun and other luminaries. 29

O effused elixir, you are purified for the divine forces in the cosmic filter; you are the supporter of the world. The chief priests desiring benefits look to you alone, and all these worlds offer themselves to your service. 30

प्र ऐभ एल्यति वारम् व्ययं वृषा वनेष्वव चक्रदुर्जरिः ।  
 सं धीतयो वावशाना अनूषत् शिशुं रिहन्ति मुतयः पनिप्रतम् ॥३.१॥  
 स सूर्येत्य रश्मिभिः परि व्यत् तन्तु तन्वानल्लिवृतं यथा विदे ।  
 नपञ्चतत्त्वं प्रशिष्ठो नवीयसीः पतिर्जनीनामुप याति निष्कृतम् ॥३.२॥  
 राजा सिन्धूनां पवते पतिर्दिव ऋतत्त्वं याति पुरिभिः कनिकदत् ।  
 सुहस्तधारः परि षिद्यते हरिः पुनानो वाचं जुनयुज्ञपावसुः ॥३.३॥

prá rebhá ety áti várām avyáyam vṛishhā váneshv áva  
 cakradad dhárih | sáñi dhūtayo vāvasanā anūshata sísum  
 ribanti matayah pánipuñatam || 31 || sá suryasya rasnibhih  
 pári vyata tāntum tanyānás trivṛitam yáthā vidé | náyamu  
 ritásya prasísho náviyasih pátiñ jánānām úpa yāti nishkri-  
 tam || 32 || rájā síndhūnām pavate pátiñ divá ritásya yāti pa-  
 thibhih kánikradat | sahásradhāraḥ pári shicyate hárīh pu-  
 nānó vācam janáyam úpāvasuh || 33 ||

पवमान मह्यण्णि वि धावसि सूरो न चित्रो अव्ययानि पव्यया ।  
 गर्भस्तिपृतो नृभिरद्रिभिः सुतो मुहे वाजाय धन्याय धन्वसि ॥३.४॥  
 इष्मूर्जे पवमानाभ्यर्थेसि श्येनो न वंसु कुलशेषु सीदसि ।  
 इन्द्राय मद्भा मद्यो मदः सुतो दिवो विष्टुम्भ उपमो विचक्षणः ॥३.५॥

pávamāna máhy árño  
 ví dhāvasi súro ná citró ávyayāni pávyayā | gábhastipúto  
 nr̄sbhir ádríbhih sutó mahé vājaya dhányaya dhanvasi || 34 ||  
 sham nírjam pávamānabhý arshasi syenó ná vánisu kalá-  
 seshu sidasi | índrāya mādvā mādyo mādah sutó divó vi-  
 sbhambhá upamó vieakshaṇáḥ || 35 || 28 ||

The hissing elixir passes through the cosmic fleecy filter; the green-tinted showerer mixes with water with a thrilling sound; hymns are chanted during the process and holy songs soothen the infant, as he cries. 31

It (the elixir) invests itself with the rays of the sun for its robe, stretching out the triple thread as it knows; guiding the recent adorations of the truthful (worshipper), the elixir, the protector of women, passes into the consecrated vessel. 32

The pure elixir, the sovereign of rivers, flows onward; the lord of heaven, it goes with a shout by the paths of the holy law; green-tinted and wealth-giver elixir is poured forth with its hundred streams, lifting up its voice while being filtered and purified. 33

O purified elixir, you pour forth abundant juice like the wonderful sun-rays, you approach the cosmic fleecy filter. Purified by the hands of the priests and expressed with the stones you flow forth for a mighty wealth-yielding struggle. 34

O flowing elixir, you grant abundant food and strength in streams. You alight on the cosmic pitchers like a falcon on its nest. Your exhilarating effused juice gives joy to the resplendent self and support to heaven, beholding (the entire world). 35

१२८ सप्त स्वसारो अभि मातृतः शिशुं नवं जज्ञानं जेन्यं विष्णुभितम् ।  
अपां गन्धर्वं दिव्यं नृचक्षेत् सोमं विश्वेत् सुवैनस्य रुजसे ॥३६॥  
ईशान इमा भुवनानि वीयसे युजान इन्द्रो हृरितः सुपूर्णः ।  
तास्ते क्षरन्तु मधुमद्वृतं पर्यस्तव व्रते सोम तिष्ठन्तु कृष्टयः ॥३७॥

saptā svásāro abhi mātūrah sīsumi návam jajñānám jén-yam vipasēstam | apám gandharvám divyám nrīcákshasauṁ sómam viśvaya bhúvanasya rājāsc || 36 || isānā imā bhúvanāni víyase yujānā indo haritah suparmyah | tás te ksharantu mādhumad glihitam páyas táva vraté soma tishthantu kṛishtayah || 37 ||

तं नृचक्षी असि सोम विश्वतः पवमान वृषभं ता वि धावसि ।  
स नः पवस्व वसुमद्विरप्यवद्वयं स्याम भुवनेषु जीवसे ॥३८॥  
गोवित्यवस्व वसुविदिरप्यविद्रेतोधा इन्द्रो भुवनेष्वर्पितः ।  
त्वं सुवीरो असि सोम विश्ववित्तं त्वा विप्रा उपं गिरेम आसते ॥३९॥  
उन्मध्यं ऊर्मिर्वनना अतिष्ठिपदुपो वसानो महिषो वि गाहते ।  
राजा पवित्ररथो वाजुमारुहत्सहस्रभृष्टिर्जयति श्रवो वृहत् ॥४०॥

tvám nrīcákshā asi soma viśvátaḥ pávamāna vṛishabha tā vī dhāvasi | sā nah pavasva vásuṇad dhīraṇyavād vayám syāma bhúvaneshu jīvāsc || 38 || govit pavasva vasuvíd dhīraṇyavíd retodhá indo bhúvaneshv árpitaḥ | tvám suviro asi soma viśvavít tám tvā vīprā úpa gíréma āsate || 39 || ún mādhyā ūrmír vanānā atishthipad apó vásāno mahishó vī gāhate | rájā pavitraratho vājān áruhat sahásrabhr̄iṣṭir jayati srávo bṛihāt || 40 || १९ ||

The seven celestial sister mothers approach the new-born victorious sagacious infant, the spiritual elixir, abiding amidst the waters, supporter of water, divine, the beholder of men, so that he may become the ruler of the whole world. 36

O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree. 37

O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters, may you pour forth upon us wealth, comprising various treasures and gold; may we have strength to live long in the worlds. 38

O divine elixir, the winner of cattle, wealth, and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises. 39

We are hearing the sound of the waves of sweet-flavoured elixir. Clothed in waters, the mighty one plunges (into the cosmic pitcher); the king, whose chariot is the cosmic filter, gets ready to proceed to battle, and armed with a thousand weapons, he wins ample sustenance (for us). 40

॥४१॥

स भन्दना उदियति प्रजावतीविश्वायुविश्वाः सुभरा अहर्दिवि ।  
 ब्रह्म प्रजावद्यिमश्वेपस्त्वं पीत हन्दुविन्द्रमस्त्वं याचतात् ॥४१॥  
 सो अग्रे अह्नां हरिर्द्युतो मदः प्र चेतसा चेतयते अनु द्युमिः ।  
 द्वा जना यातयश्वन्तरीयते नरा च शंसु दैव्यै च धर्तरि ॥४२॥

sá bhandánā úd iyarti prajávatir viśváyür viśvāḥ su-  
 bhárā áhardivi | bráhma prajávad rayim ásvapastyam pítá  
 indav índram asniábhyaṇi yácatat || 41 || só ágre áhnām hár-  
 ir baryató mádah prá cétasā eetayate ánu dyúbhiḥ | dvá  
 jána yátáyam antár iyate nára ca sánsam daívyam ca  
 dhartári || 42 ||

अञ्जते व्यञ्जते समञ्जते कर्तुं रिहन्ति मधुनाभ्यञ्जते ।  
 सिन्धोरुच्छासे पुतयन्तमुक्षणे हिरण्यपावाः पुशुमासु गृष्णते ॥४३॥  
 विपश्चिते पवमानाय गायत मुही न धारालन्धो अर्षति ।  
 अहिन्द जूरामति सर्पति त्वचमत्यो न कीलज्ञसरदणा हरिः ॥४४॥  
 अग्रेगो राजाप्यस्त्विष्यते यिमानो अह्नां भुवनेष्वप्तिः ।  
 हरिर्द्यूतस्त्वः सुदृशीको अण्वो य्येतीरथः पवते राय ओक्यः ॥४५॥

añjáte vy añjate sám añjate krátum rihanti  
 mādhuuabhy añjate | síndhor uechvásé patáyantam ukshá-  
 ñam hiranýapáváḥ paśum ásu gríbhñate || 43 || vipascíte  
 pávamánaaya gáyata mahí ná dháráty ándho arshati | áhir  
 ná jupáum áti sarpati tvácama átyo ná krílann asarad vri-  
 shá háríḥ || 44 || agrego rájápyas taviṣhyate vimáno áhnām  
 bhúvaneshv árpitaḥ | hárir ghritásnuḥ sudrísiko arṇavó jyo-  
 tirathah pavate rāyá okyāḥ || 45 || 20 ||

All the days and all the nights are chanted the glories and praises of this elixir; these praises are easily borne and productive of prosperity; O elixir, when delighted, may you solicit the resplendent Lord to give us food productive of progeny and riches filling our homes. 41

During the early hours of the day, the golden-hued delightful exhilarating elixir is specifically beneficial to intellectuals. It shines during these hours. It elevates to high positions both the participants, the sacrificer and the chanter. 42

They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent. 43

Sing forth (O priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse. 44

The divine elixir, foremost, radiant, dweller in cosmic water, placed in the firmament as the measurer of the days, is glorified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flows giving wealth to all house-holders. 45

॥४६॥ असर्जि स्कुम्भो दिव उद्यते मदुः परि त्रिधातुर्भवनान्यर्थति ।  
 अंशुं रिहन्ति मृतयः पनिप्रतं गिरा यदि निर्णिजमृग्मणो युयः ॥४६॥  
 प्र ते धारा अत्यप्स्वानि मेष्यः पुनानस्य संयतो यन्ति रंहयः ।  
 यद्ग्रोभिरिन्दो चूम्बोः समज्यस्य आ सुवानः सोम कलशेषु सीदसि ॥४७॥  
 पवस्त्र सोम कतुविष्ट उक्थ्योऽव्यो वारे परि धाव मधुं प्रियम् ।  
 जुहि विश्वान्नक्षस इन्दो अत्रिणो वृहद्देव विदथै सुवीराः ॥४८॥

asarji skambho diva udyato madah pari tridhatar bhuvanam arshati | anugam rihanti matayah panipnatam girā yādi nirpijam rigmīmo yayuh || 46 || prā te dhārā aty anyāni meshyahāḥ pumānasya samyāto yanti rāñhayah | yad gōbhīr indo camvoh samajyāsa ā kuvānah soma kalāśeshu sidasī || 47 || pāvasva soma kratuvī na ukthyō 'vyo vāre pari dhāva madhu priyam | jahū vīsvān rakshāsa indo atrīyo brihad vadema vidāthe suvīrah || 48 || 21 ||

## ( ८७ ) सप्ताष्टीतितम् सूक्तम्

( १-५ ) नववर्षस्य सूक्तस्य काव्य उशना क्रषि । पवमानः सोमो देवता । विषुप् उद्दः ॥

॥५१॥ प्र तु द्रव परि कोशो नि षीदु नृभिः पुनानो अभि वाजमर्ष ।  
 अश्वं न त्वा वृजिनै मर्जयन्तोऽच्छ्ला वृहीं रशनाभिर्नयन्ति ॥१॥  
 स्वायुधः पवते द्रेव इन्दुरशस्तिष्ठा वृजनं रक्षमाणः ।  
 पिता देवानां जनिता सुदक्षो विष्टुम्भो दिवो ध्रुणः पृथिव्याः ॥२॥

Prā tu drava pari kōśam nī shida nyibhiḥ pumānō abhi  
 vajam arsha | ásvam nā tvā vajinam marjāyantó 'cha barhi  
 rasamābhīr mayanti || 1 || svayudhāḥ pavate devā īndur asas-  
 tihā vṛijānam rakshamāṇah | pitā devānam janitā sudāksho  
 vishṭambhō divo dhariṇyah prithiv्यāḥ || 2 ||

This divine exhilarating elixir, the supporter of heaven, has been let loose. The triply-mingled juice rushes to the waters; the intelligent worshippers caress the elixir which comes out with a hissing sound, and recite hymns in his praise. The chanters of verses approach the embodied beverage with songs and prayers. <sup>46</sup>

The rapid streams that flow forth are collected together, and allowed to pass through the interstices of the cosmic fleecy filter. After effusion, O elixir, you are mixed with water in the ladies and come down to the pitchers (and stored and stocked there). <sup>47</sup>

Flow for us, O elixir of divine love, cognizant of our worship and deserving praise; pour your beloved, sweet-flavoured juice upon the cosmic fleecy texture for filtration, O elixir, destroy all the voracious wicked forces. Blessed with excellent male offsprings, may we offer ample praises at the congregational gathering. <sup>48</sup>

Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins. <sup>1</sup>

The divine well-armed elixir flows onward, it destroys the wicked and guards us from treacherous onslaught. It is the protector of the divine powers, the progenitor, powerful prop of heaven and earth's support. ~

ऋषिर्विंशतिः पुरुषता जनानाम् भूर्धीर उशना काव्येन ।  
 स चिद्विवेदु निहितं यदासामपीच्यं गुह्यं नाम गोनाम् ॥३॥  
 पुष स्य ते मधुमाँ हन्त सोमो वृषा वृष्णे परि पुवित्रे अक्षाः ।  
 सहस्रसाः शतसा भूरिदाजो शशत्तुम् बुहिरा वाज्यस्थात् ॥४॥  
 एते सोमो अभि गव्या सहस्रा मुहे वाजायामृताय श्रवांसि ।  
 पुवित्रेभिः पवमाना अस्यगच्छव्यस्यवो न पृतनाजो अल्पाः ॥५॥

ṛishir vīpralih  
 puraetā jānānam ṛibhūr dhūra usāna kāvyanena | sā eit vi-  
 veda ushitam yād āśām apīcyam gūhyam nāma gónām || 3 ||  
 eshā syā te mādhumān indra sómo vṛishā vṛishlīne pári pa-  
 vītre aksbāḥ | sahasrasāḥ śatasā bhūridávā ṣasvattamāni  
 barhīr ā vājy āsthāt || 4 || etē sómā abhī gavyā sahāsra  
 mahé vājyāmṛitāya śrāvānsi | pavītrebhīḥ pāvamānā asrig-  
 rañ chrvāsya yāvo nā prītanājo atyāḥ || 5 || ११ ||

१२३ परि हि प्वा पुरुषूतो जनाना विश्वासरङ्गोजना पूयमानः ।  
 अथा भर इयेनभृत् प्रयांसि रुद्धि तुज्ञानो अभि वाजमर्ष ॥६॥  
 पुष सुवानः परि सोमः पुवित्रे सर्गो न सृष्टो अदधावद्वी ।  
 तिग्मे शिशानो महिषो न शृङ्गे गा गृव्यज्ञभि शूरो न सत्वा ॥७॥  
 पुष यथौ परमादन्तरद्वे: कूचित्सुतीरुवै गा विवेद ।  
 द्विवो न विव्युत्सुनयन्त्यभ्रेः सोमस्य ते पवत हन्त धारा ॥८॥

pári hū smā pūrulūtō jānānām vīsvāsarad bhūjanā pū-  
 yāmānah | áthā bhara syenabhrīta prāyānsi rayīm tūñjāno  
 abhī vājam arsha || 6 || eshā suvānāḥ pári sómāḥ pavītre  
 sárgo nā śrīshṭo adadhāvad árvā | tigmē śrīśāno mahisbō  
 nā śrīśāge gā gavyām abhī sūro nā sātvā || 7 || eshā yayaū  
 paraniād antār ádreh kūcīt satīr ūrvé gā viveda | dīvō nā  
 vīdyūt stanāyanty abhrañḥ sōmasya te pavata indra dhārā  
 || 8 ||

The seer, the sage, the champion of men, deft and sagacious, and brilliantly intelligent, such a poet by his poetic gift, (or a seer by the divine enlightenment) discovers the secret knowledge of those Vedic hymns, the socalled secret milk of those cows, which lies hidden and concealed. ,

For you, O resplendent self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice. 4

These divine elixirs, moving in the direction of thousand viands produced by kine, are purified at the cosmic filter. They are let loose for securing ample food and ambrosia, like horses rushing to the battle for glorious victory. 5

Invoked by many, the elixir under-going purification pours forth all food and sustenance (for everyone of us). Brought on the earth by a divine falcon, may you bring us dainty viands and wealth from all sides. May you send forth such a juice of yours. 6

When effused, this quick-flowing elixir hastens to the cosmic filter, like a steed let loose; whilst alighting, it rushes like a buffalo sharpening his pointed horns, or like a brave warrior in search of cattle. 7

This stream of elixir issues forth from a high region and finds treasure of kine hidden somewhere in the self, the cave within the mountain. The stream of elixir flows for you, O resplendent self, like lightning thundering through the clouds of the midspace. 8

उत स्ते राशि परि यासि गोनामिन्द्रेण सोम सुरथै पुनानः ।  
पूर्वीरिषो बृहनीर्जीरदानो शिक्षा शचीवस्तव ता उपष्टुत ॥९॥

utá sma rāshīm pári yāsi góñām īndreṇa soma sará-tham punānāḥ | pūrvir̄ iśho brihatír̄ jīradāno śikṣha saci-vas táva tá upashṭút || 9 || 23 ||

( १० ) अष्टव्याय सूक्तम् नवमं सूक्तम्

(१-४) अष्टव्याय सूक्तम् काच्य उशाना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि ।  
त्वं ह यं चकृषे त्वं वैवृष इन्द्रं मदायु युज्यायु सोमंम् ॥१॥  
स इं स्थो न भुरिपाळयोर्जि महः पुरुष्णि सान्तये वसूनि ।  
आर्द्री विश्वा नहुप्याणि जाता स्वर्षात् वने कुर्धा नवन्त ॥२॥  
वायुर्न यो नियुत्वौ इष्ट्यामा नासत्येव हव आ शंभविष्ठः ।  
विश्ववारो द्रविणोदा इव त्मन्पूषेव धीजवनोऽसि सोम ॥३॥  
इन्द्रो न यो महा कर्मणि चकिर्हन्ता वृत्राणामासि सोम पूर्भित ।  
पैद्वो न हि त्वमहिनामां हन्ता विश्वस्यासि सोम दस्योः ॥४॥

88.

Ayám soma īndra tūbhyaṁ sunye tūbhyaṁ pavate tvám  
asya pāhi | tvám ha yám eakṛishé tvám vavṛishá īndum  
mādāya yújyāya sómaū | 1 || sá īm rātho ná bharishāḥ ayoji  
mahāḥ purūṇi sataye vásuni | ad mī viśvā nahushyāṇi jatā  
svārshata vāna ūrdhvā navanta | 2 || vayur ná yó niyútvā  
iṣṭāyama násatyeva háva á sāmbhavishṭhāḥ | viśvāvara  
draviṇodá iya tmān pushéva dlujávano 'si soma | 3 || īndro  
ná yó mahā kármaṇi eákṛir hantā vṛitrápam asi soma pur-  
bhít | paídvo ná hí tvám áhinamnāṇ hantā viśvasyasi soma  
dásyoh | 4 ||

And being purified, O elixir, you go to the herd of cattle.  
 You and the resplendent self are seated in the same chariot.  
 O prompt-giver, give us, when invoked, plentiful and  
 abundant food, as you are the master of all viands. 9

## 88

The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have prepared; you have chosen for your exhilaration; it is verily your companion. 1

It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries. 2

O elixir, like the wind with its steeds, you go to your destination at pleasure, and like evertrue divines, you grant your devotees abundant felicity when invoked. You have been accepted by all of us as the giver of wealth. Like the supreme nourisher, you are always prompt to help the needy with the speed of mind. 3

O elixir, like the resplendent self, you perform mighty acts; you are the slayer of the wicked and the destroyer of their strongholds. Like the horse of an adventure, you are the killer of serpent, the nescience; you are the eliminator of every evil. 4

अस्मिन् ये वन् आ सूज्यमानो वृथा पार्जीसि कृणुते नुदीपु ।  
 जनो न युध्वा महुत उपविदरियति सोमः पर्वमान ऊर्मिस् ॥५॥  
 एते सोमा अति वाराण्यव्या द्रिव्या न कोशासो अभ्रवर्षा ।  
 वृथा समुद्रं सिन्धव्या न नीचीः सुतासो अभि कलशी अस्यग्रन् ॥६॥  
 शुष्मी शर्धी न मारुतं पवस्तानभिशस्ता द्रिव्या यथा विद् ।  
 आपो न मक्षु सुमतिर्भवा नः सुहस्राप्साः पृतनाषाण्य यज्ञः ॥७॥  
 राज्ञो नु ते वरुणस्य व्रतानि बृहद्भैरं तत्र सोम धाम ।  
 शुचिष्ठमसि प्रियो न मित्रो दुक्षाय्यो अर्यमेवासि सोम ॥८॥

agnir ná yó váná á sriyámāno vrítbā pájānsi  
 kriṇute nadishu | jáno ná yúdhvā mahatá upabdír iyarti  
 sómaḥ pávamāna ūrmim || 5 || eté sómā áti várāny ávyā  
 divyá ná kósāso abhrávarshah | vríthā samudrám síndhavo  
 ná níciḥ sutáso abhí kalásāñ asrigran || 6 || śushmí sárdho  
 ná mārutam pavasvánabhisastā divyá yáthā vīt | ápo ná  
 makshu sumatir bhavā naḥ sabásrāpsah pritanashān ná  
 yajñah || 7 || rájño nū te várunasya vratáni — || 8 || २४ ||

( ८९ ) एकोननवतितम् सूक्तम्

( १-३ ) सप्तर्षयान्य सूक्तस्य काव्य उज्ञाना ऋषिः । पर्वमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ प्रो स्य वक्तिः पृथ्याभिरस्यान्विवो न वृष्टिः पर्वमानो अक्षाः ।  
 सुहस्रधारो अमद्भूयस्मे मानुरुपस्ये वन् आ च सोमः ॥१॥

O elixir, you are born in a forest like fire; you easily manifest your might in the running waters; you are like a warrior who fights roaring against his mighty foe; O elixir, you give rise to ripples while being purified and filtered.<sub>5</sub>

These elixir-juices pass through the cosmic fleecy filter. Like rains from heaven, they are showered from the height. The effused juices flow promptly to the cosmic pitchers, as rivers running downwards flow into the ocean.<sub>6</sub>

O elixir, strong as you are like the army of the cloud bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like waters. You are verily of a thousand forms, adorable like the resplendent self and the victor in battle.<sub>7</sub>

Your acts are like those of the royal sovereign, vast and profound; nectar is your abode; you are pure as the beloved sun, and munificent, O elixir, like a great ordainer.<sub>8</sub>

This effused elixir moves forth along the cosmic paths like a horse of burden; when purified, you, O elixir, flow like the rain from heaven; the thousand-streamed elixir rests in the cosmic family as if on its mother's lap in the cosmic water.<sub>1</sub>

राजा सिन्धुनामयमिष्ट वास ऋतस्य नावमारुद्द्रजिष्ठाम् ।  
 अप्सु ड्रप्सो वावृधे श्येनजूतो दुह ई पिता दुह ई पितुर्जाम् ॥२॥  
 सिंहं नमन्त मध्यो अयासं हरिमरुषं दिवो अस्य पतिम् ।  
 शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि पात्युक्षा ॥३॥  
 मधुपृष्ठं घोरमयासमश्च रथे युज्ञम्युरुचक्र ऋष्वम् ।  
 स्वसार ई जामयो मर्जयन्ति सनाभयो वजिनमर्जयन्ति ॥४॥

rājā síndhūnām avasishṭa vāsa  
 ritāsyā nāvam áruhad rājishṭhām | apsú drapsó vāvridhe  
 syenájuto duhā īm pitā duhā īm pitúr jām || 2 || siñhām  
 nasanta mádhvo ayásam hárim arushām divó asyá pátim |  
 śūro yutsú prathamáḥ pŕichate gā ásyā eákshasā pári pāty  
 ukshá || 3 || mádhuprishiṣṭhām ghorām ayásam áśvam ráthe  
 yuñjanty urucakrá rishvám | svásāra īm jāmáyo marjayanti  
 sánābhayo vājínam ūrjayanti || 4 ||

चतुर्थ ई घृतदुहः सचन्ते समाने अन्तर्धरुणे निष्ठताः ।  
 ता ईमर्षन्ति नमेसा पुनानास्ता ई विश्वतः परि षन्ति पूर्वीः ॥५॥  
 विष्टम्भो दिवो धुरुणः पृथिव्या विश्वा उत क्षितयो हस्ते अस्य ।  
 असत्त उत्सो गृणते नियुत्वान्मध्यो अशुः पवत इन्द्रियाय ॥६॥  
 वृच्छवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्य ।  
 शांघि महः पुरुष्मन्दस्य रायः सुवीर्यस्य पतयः स्याम ॥७॥

cátusra īm ghritadúhah  
 sacante sanuānē antár dharúne níshattāḥ | tā īm arshanti  
 námasā punānás tá īm visvátaḥ pári shanti pūrvih || 5 ||  
 vishtambhó divó dharúnah pŕithivyá vísvā utá kshítayo  
 háste asya | ásat ta útso grīnaté niyútvān mádhvo aśūḥ  
 pavata indriyáya || 6 || vanvánn ávāto abhí devávitim in-  
 dráya soma vṛitrahá pavasva | ṣagdbí maháḥ puruṣcandrá-  
 sysa rāyāḥ suvíryasya pátyayah syāma || 7 || 25 ||

The sovereign divine elixir has put on the vestment of the cosmic vapours. The ship it ascends constitutes of eternal truth in matters of sacrifice; the dripping juice, brought by the celestial falcon, mixes with waters; the *father*, the heavenly Lord, milks him-milks him, the son of the father firmament. 2

The worshippers press out the lion-like elixir, which mixes with water, is green-tinted, shining and the protector of this heaven; it is a foremost hero in battles; among the divinities, it is the first to recover the stolen cows (the lost wisdom); by his might, the showerer, the resplendent Lord, is our protector. 3

The priests harness to the broad-wheeled car of universe, the glossy-backed, terrible, active, graceful courser—the sun; sister fingers, ten in number, cleanse him, and men strengthen this vigorous car of the sun by invocations. 4

The four yielders of butter (the cows) wait upon it, staying in a common shed; being purified, these cows approach the elixir with food and they surround it in numbers from every side. 5

(The elixir is) the prop of heaven, supporter of earth and in its hands, lies the well-being of us all. May you, the fountain (of prosperity) be possessed of energy (or horses), to be awarded to your adorers. The filament of the sweet-flavoured elixir is purified for our winning strength. 6

O elixir, ever victorious, never accepting a defeat, may you approach the congregation of friendship with divine forces; you are the destroyer of evils. May you flow for the satisfaction of the resplendent Lord; grant us abundant and splendid wealth. May we be masters of heroic vigour. 7

( १.० ) नवनितम् सूक्तम्

( १.५ ) पद्मवरयात्य सूक्तम् मैत्रापर्णिवभिषु क्वपि । पवमान् सोमो देवता । त्रिष्टुप् छन्दः ॥  
 ॥२६॥ प्र हिन्द्वानो जनिता गंदस्यो रथो न वार्जे सनिष्यवत्यासीत् ।  
 इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥१॥  
 अभि त्रिष्टुपं वृषणं वयोधामाङ्गुषाणमवशन्त वार्णीः ।  
 वना वसानो वर्णो न सिन्धुनिच रुद्धधा देयते वार्णीणि ॥२॥  
 शूरग्रामः सर्ववीरः सहवाङ्मता पवस्य सनिता धनानि ।  
 त्रिग्मायुधः क्षिप्रधन्वा समत्स्वघाङ्मः साहान्पृतनाम् शत्रून् ॥३॥

90.

Prá hinvanó janitá ródasyo rátho ná vajam̄ sanishyám  
 ayāsit | índram̄ gáchanní áyudhā sañsišano vísva vásu hás-  
 taylor ādádhánah ॥ 1 ॥ abhi triprishthám vṛishapam̄ vayo  
 dhám āngūshhánām avāvasanta vánih | vánā vásāno várūṇo  
 ná sñdhīnūn ví ratnadhá dayate várýāni ॥ 2 ॥ śúragrāmaḥ  
 sárvavíraḥ sáhaván jétā pavasva sánitā dhánāni | tigmáyu-  
 dhaḥ kshiprádhanvā samátsv áshálhaḥ sáhaván pŕítanāsu sát-  
 rún ॥ 3 ॥

उरुग्व्युतिरभग्नानि कृष्णत्समीचुने आ पवस्या पुरन्धी ।  
 अपः सिंशासनुषसः स्वर्गाः सं विक्रदो मुहो अुसम्भु वाजौन् ॥४॥  
 मत्सि सोमु वरुणं मत्सि मित्रं मत्सीन्द्रमिन्दो पवमान् विष्णुम् ।  
 मत्सि शर्वो मारुतं मत्सि देवान्मत्सि मुहामिन्द्रमिन्दो मदोय ॥५॥  
 एवा राजेऽव कर्तुमौ अमैन् विश्वा घनिष्ठरिता पवस्य ।  
 इन्द्रो सूक्तायु वचसे वयो धा यूयं पात् स्वस्तिभिः सदा नः ॥६॥

urúgavyūtir ábhlayāni kriñván samiciné á pa-  
 vasvā púramdhī | apáh síshásann ushásah svàr gáḥ sám ci-  
 krado mahó asmábhyam̄ vajān ॥ 4 ॥ mátsi soma várūṇam̄  
 mátsi mitrám mátsindram indo pavamāna vishṇum̄ | mátsi  
 sárdho mārutam̄ mátsi deván mátsi maháni índram indo  
 mādāya ॥ 5 ॥ evá rájeva krátumān ámena vísvā ghánighnád  
 durítá pavasva | indo súktáya vácase váyo dhā yūyám pāta  
 svastibhiḥ sádā naḥ ॥ 6 ॥ २० ॥

Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self. 1

The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches. 2

Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a Bowman efficient and quick, irresistible in battle, and who overthrows the hostile army. 3

Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food. 4

O elixir, may you exhilarate ocean, exhilarate the sun; O flowing elixir, exhilarate lightning and wind, exhilarate the company of clouds, exhilarate all the divines; may you glorify the mighty universal self for his rejoicing. 5

Thus like a king, performing your functions, flow on, O elixir, destroying all evils by your might: O elixir, give food in response to our well-recited praises; may you cherish us ever with your blessings. 6

(१-३) एकनवतितम् मृतम्

(१-६) पद्मचन्द्रान्य सूक्ष्मस्य मारीचः कश्यपः क्रमिः । पवमानः सोमो देवता । विष्णुपृष्ठः ॥

असर्जिं वक्त्रं रथ्ये यथाजो श्रिया मनोता प्रथमो मनीषी ।  
 दश स्वसागृ अधि सानो अव्येऽजन्ति वह्निं सदनान्यच्छु ॥१॥  
 वीती जनस्य द्रिव्यस्य कव्यैरधि सुवानो नहुव्येभिरिन्दुः ।  
 प्रयो वृभिरमृतो मत्येभिर्मर्मजानोऽविभिर्गोभिरद्धिः ॥२॥

91

Asarji vakva rāthye yāthājaū dhiyā manōta prathamo  
 manīshī | dāśa svāsāro adhi sāno ávyé 'janti vāhniṃ sāda  
 nany ācha || 1 || viti jānasya divyasya kavyair adhi suvāno  
 nahushyebhir īduḥ | prā yó nrībhīr amṛito mārtyebhir  
 marmrijānō 'vibhir góbhīr adbhīḥ || 2 ||

वृषा वृष्णे रोक्यदुशुरस्मे पवमानो लक्षदीर्ते पयो गोः ।  
 सहस्रमृका पृथिभिर्वचोविदेष्वसमिः सूरो अप्य वि याति ॥३॥  
 रुजा इव्वा चिद्रक्षसः सदौसि पुनान इन्द ऊर्णुहि वि वाजान् ।  
 वृश्चोपरिष्टात्तुजना वधेन ये अन्ति दुरादुपनायमेषाम् ॥४॥  
 स प्रत्यवन्नव्यसे विश्ववार सूक्ष्माय पृथः कृषुहि प्राचः ।  
 ये दुष्यहासो वनुषा वृहन्तरतास्ते अश्याम पुरुक्तपुरुक्तो ॥५॥

vṛishā vṛishne rō-  
 ruvad añśur asmai pāvamāno rūṣad īte páyo góḥ | sa-  
 hásram ríkvā pathibhir vacovid adhvasmábhīḥ śiro ányam  
 ví yāti || 3 || rujā dṛiḥā eid rakshásah sādaśi punānā īda  
 urṇuli ví vajān | vṛiscóparishtāt tujatā vadhéna yé ánti  
 durād upanayám esham || 4 || sá pratnaván nāvyase viśva-  
 vara saktaya pathāḥ kriṇubi prācaḥ | yé duḥsháhāso va-  
 nūsha bṛihántas tāns te asyama purukrit puruksho || 5 ||

Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir is effused out after the recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant, and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.<sup>1</sup>

The purified juice of the elixir, effused out by enlightened mortals is brought to the place of sacrifice to be used as a nourishing food of the celestial people (i.e. for nourishing the participants in the sacrifice, as well as for sustaining divine natural forces in cosmos). The elixir is divine and immortal though effused and purified by mortal (priests). It has been filtered through the cosmic fleecy filter, mixed with water and strengthened with milk and curds.<sup>2</sup>

The divine elixir, the showerer of blessings, while being purified, goes roaring to mix with the shining milk of cow. Greeted with laudation, cognizant of sacred praise, the elixir passes through the filter by a thousand imperishable pathways.<sup>3</sup>

O divine elixir, when purified, put on the strength and demolish the strong dwellings of demoniac adversaries, whether they come from above, from near or from far; destroy their leaders as well, destroy all their forces.<sup>4</sup>

O universally adorable, may you as of old renovate old paths on new lines, teach old traditions to your new worshippers. O doer of many acts, praised through numerous hymns, may we obtain such blessings and portions from you as are difficult to defeat, and being mighty, may you inflict injury on our foes.<sup>5</sup>

एवा पुनानो अपः स्वर्गी अस्मभ्यं तोका तनयानि भूर्वि ।  
शो नः क्षेत्रमुरु ज्योतीषि सोमं ज्योत्रः सूर्ये दृश्ये रिरीहि ॥६॥

evā

pumanō apah svār gā asmábhyam tokā tānayāni bhūri | sām  
nah kshētram urū jyotiñshi soma jyón nah sūryam dṛisāye  
rirīhi ॥ 6 ॥ १ ॥

( ७२ ) विश्ववित्तम् सूतम्

( १ ३ ) पद्मचस्यास्य मूलस्य मारीचः कश्यपः क्रपिः । पदमातः सोमो देवता । त्रिषुप् छन्दः ॥

. २०

परि सुवानो हर्मिरंशुः पुवित्रे रथे न सर्जि सुनये हियानः ।  
आपच्छौकमिन्द्रियं पृथमानः प्रति देवौ अजुपत् प्रयोमिः ॥१॥  
अच्छो नृचक्षा असगत्पुवित्रे नाम धधानः कुविरस्य योनौ ।  
सीदुन्होतेव सदनै चमूषूर्णेमग्नन्नर्षयः सुस विप्राः ॥२॥  
प्र सुमेधा गातुविद्विश्वदेवः सोमः पुनानः सद एति नित्यम् ।  
भुवहिश्वेषु काव्येषु रन्तानु जनान्यतते पञ्च धीरः ॥३॥  
तव त्ये सोम पवमान निष्ये विश्वे देवास्त्रय एकादुशास्तः ।  
दशे स्वधाभिरधि सानो अव्ये मृजन्नि त्वा नद्यः सुस युह्नीः ॥४॥

92

Pári suvānó hárir añśuh pavítre rátho ná sarji sanáye  
hiyānáh | ápac chlókam indriyám pūyámānah práti deváni  
ajushata práyobhiḥ ॥ 1 ॥ áchā uṣicákshā asarat pavítre náma  
dádhānah kavír asya yónau | sídan hóteva sádane camú-  
shúpeim agmann ríshayah saptá vípräh ॥ 2 ॥ prá sumedhá  
gátvivíd visvádevah sómāh punānāh sáda eti nítyam | bhhú-  
vad vísveshu kávyeshu rántānu jánan yataste páñca dhírah  
॥ 3 ॥ táva tyé soma pavamána niñyé vísve devás tráya eká-  
dasásah | dásā svadhábhír ádhi sáno ávye mrijánti tvā na-  
dyah saptáyahvih ॥ 4 ॥

Thus being purified, bestow upon us the light of heaven and earth, and grant many sons and grandsons; give us health, ample land and bright luminaries and grant us long life to see the sunshine years after years. 6

## 92

The golden-hued elixir, effused, activated and urged, comes to the cosmic filter as a chariot to the battle-field for the acquisition of riches; being filtered, it listens to the praise of the resplendent self and gratifies Nature's bounties with sustenance. 1

He who beholds men and retains the water, proceeds to his place on the cosmic filter like a ministrant priest sitting at the worship. The elixir flows to its cups; the seven wise seers approach it with praise. 2

The elixir, the intelligent, the knower of the right path, accompanied by all divine forces, goes to its abode (the receptacle) after purification. Let it rejoice in all sacred praises. The sage elixir endeavours to satisfy all the five classes of beings (the intelligentsia, the warriors, the traders, the labour, and the unclassified). 3

O flowing elixir, the thrice eleven (33) universal divine entities live in your secret heaven, the ten fingers cleanse you with the waters upon the elevated cosmic fleecy filter; the seven great rivers provide water (for cleansing purposes). 4

तत्त्वं सत्यं पवमानस्याम् तु यत्र विश्वे कारवः संनर्गं त ।  
ज्योतिर्यदह्ने अकृणोदु लोकं प्रावृन्मनुं दस्यवे करुभीकम् ॥५॥  
परि सद्वैव पशुमान्ति होता गजा न सत्यः समितीरियानः ।  
सोमः पुनानः कुलश्चां अयामीत्पीदन्मुगो न महिषो वनेषु ॥६॥

tán uि satyám pávamānasyāstu yá-  
tra víṣye kāravah̄ samnásanta | jyótir yád áhne ákriṇod u  
lokám právan mánum dásyave kar abhikam ॥ 5 ॥ pári sád-  
meva paśumánti hótā raja ná satyáh̄ sámítir iyānáh̄ | só-  
maḥ punanáh̄ kalásān ayásit sídan mṛigó ná mahishó vá-  
neshu ॥ 6 ॥ २ ॥

( १३ ) विनवतिनम् सूक्तम्

( १३ ) पञ्चवर्त्स्यास्य सूक्तस्य गौतमो नोथा ऋषिः । पवमानः सोमो देवता । निरुप छन्दः ॥

साकुमुक्षो मर्जयन्तु स्वसागे दश धीरस्य धीतयो धनुश्रीः ।  
हरिः पर्यद्वज्ञाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥ १ ॥  
सं मातृभिर्न शिशुर्ववशानो वृष्टा दधन्वे पुरुषारो अद्विः ।  
मर्यो न योपामुभि निष्कृतं यन्त्सं गच्छते कुलश्च उस्त्रियाभिः ॥ २ ॥  
उत प्र पिप्य ऊधरञ्ज्याया इन्दुर्धर्गमिः सचते सुमेधाः ।  
मूर्धन्ति गावः पर्यसा चमूष्यभि श्रीणन्ति वसुभिर्न निक्तेः ॥ ३ ॥

93.

Sākamuksho marjayanta svásaro dásā dhīrasya dhītayo  
dhánutribh̄ | bárih̄ páry adravaj jáh̄ sūryasya dróṇaṇi nana-  
kshe átyo ná vají ॥ 1 ॥ sám mātrisbhīr ná śíṣur vāvaśānō  
vrishā dadhanve puruváro adbhīh̄ | máryo ná yóshām abhī  
nishkritám yán sám gachate kalásā usriyābhīh̄ ॥ 2 ॥ uta  
prá pipya údhar ághnyayā índur dhárābhīh̄ sacate sume-  
dhāh̄ | mūrdhānam gávah̄ páyasā camúshv abhī śriṇanti vá-  
subhir ná niktaśh̄ ॥ 3 ॥

May that truthful place (i.e. the sacrifice) of the flowing elixir be quickly ours, where all the worshippers assemble. That very light which brightens the day protects the mankind also. The elixir utilizes its effulgence for the destruction of non-believers and malicious persons. 5

As the ministrant priest proceeds to the house, full of kine and cattle, or just as the king, pledged for truth and justice, comes to parliament, or just as a buffalo comes to waters, so the divine elixir comes to the pitchers. 6

## 93

Ten sister-like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher like a swift horse. 1

The showerer of blessings (the divine elixir), loved by all and longing to meet divines, is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds. 2

And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as with newly washed dresses. 3

स नो देवेभिः पवमान रुदेन्दो गयिमश्चिनं वावशानः ।  
रथिग्रयतामुशाती पुरन्धिरस्त्रद्रथंगा द्रुवेने वसूनाम् ॥४॥  
नू नो रथिसुपे मास्य नूवन्ते पुनानो वानाष्यै विश्वश्वन्द्रम् ।  
प्र वन्दुनुन्दिदो तार्यायुः प्रानमक्षु धियावसुर्जगम्यात् ॥५॥

sá no devébhiḥ pavamāna radéndo  
rayím asvínam vāvasānāḥ | rathirāyātāni usatí púramdhīr  
asmadryāg ā dāváne vásūnām || 4 || nū no rayím úpa māsva  
nrvántam punānó vātāpyam viśvásçandram | prá vanditúr  
indo tāry áyuḥ prātár makshū dhiyávasur jagamiyāt || 5 || ३ ||

( ७.४ ) चतुर्वतिनम् सूक्तम्

(? १) पञ्चचत्वार्य मन्त्राङ्गिरसः कण्ठ प्रतिपः । पवमानः सोमो देवता । प्रियुष इन्द्र ॥

अधि यद्मिन्वाजिनीव शुभः स्पर्धन्ते धियुः सूर्ये न विशः ।  
अपो वृणानः पवने कवीयन्नवजं न पशुवर्धनाय मन्म ॥१॥  
हुता व्यूर्ष्वन्नमृतस्य धाम स्वर्विदु भुवनानि प्रथन्त ।  
धियः पित्त्वानाः स्वसरे न गाव ऋतायन्तीरभि वावश्च इन्दुम् ॥२॥

94.

Ádhi yád asmin vajinīva śubha spárdhante dhiyah  
súrye ná vísah | apó vriṇānāḥ pavate kaviyán vrajám ná  
pasyuvardhanāya mánma || 1 || dvitā vyūrvyánn amritasya  
dháma svarvide bhúvanāni prathanta | dhiyah pīvānāḥ svá-  
sare ná gáva ritayántir abhí vāvaśra índunī || 2 ||

O flowing elixir, may you, associated with Nature's bounties, our well-wishers, bestow upon us wealth and vigour; may your capacious mind, speeding on cosmic chariots come towards us to give us treasures. 4

O divine elixir, while being sanctified, measure out to us riches and a large family of men and also universally loving waters. O elixir, may the life of your praiser be prolonged; may he, rich in intelligence, flourish every morn from day to day. 5

The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in the waters, flows eager to meet its worshippers, like a cowherd going to a pleasant cow-stall for the nourishment of his cattle. 1

(The ambrosia is mixed twice with waters), thus the elixir, twice opens the abode of water. During that period, for it, the omniscient, all the worlds expand. The gratifying laudations, appropriate for the worship, invoke the divine elixir, which stays at the place of sacrifice, just as the kine staying and lowing in their stalls. 2

परि यत्कावः काव्या भग्ने शूरो न रथो भुवनानि विश्रां ।  
 देवेषु यशो मर्तीय भूपन्दशाय ग्रायः पुरुभृषु नव्यः ॥३॥  
 श्रिये जातः श्रिय आ निरियाय श्रियं वयो जगित्प्रयो दधानि ।  
 श्रियं वसाना अमृतन्वमायुभवन्ति सत्या मूमिथा मितद्वौ ॥४॥  
 इप्मृजैमध्यैर्षाश्वं गामुद ज्योतिः कृणुहि मलिम देवान् ।  
 विश्वानि हि सुषहा तानि तुभ्यं पवमान् वाघसं मोम शत्रून् ॥५॥

पारि यात

kavīḥ kāvyā bhāratae śūro nā rātho bhūvanārī visvā | de-  
 véshu yāśo mārtāya bhūshan dákshaya rayāḥ purubhūshu  
 nāvyah ॥ 3 ॥ śriyé jatāḥ śriyā ā nír iyāya śriyaiḥ vāyo ja-  
 ritribhyo dadhāti | śriyam vásanā amṛitatvám āyan bhā-  
 vanti satyā samithā mitádrau ॥ 4 ॥ iśham urjām abhy ar-  
 shāsvam gámi urī jyotiḥ kriṇuhi mátsi deván | visvāni hí su-  
 sháhā tāni tūbhym pávamāna bádbhase soma sátrūn ॥ 5 ॥

## ( १५ ) पञ्चवतितम् सूक्तम्

( १५ ) पञ्चवतितम् सूक्तम् काण्डः प्रम्बन्प्रव ऋषिः । पवमानः सोमो देवता । विष्णुप छन्दः ॥

॥१॥

कनिकन्ति हरिरा सूज्यमानः सीदुन्वनस्य जठरे पुनानः ।  
 वृभिर्यतः कृणुते निर्णिजं गा अतो मतीजैनयत सुधाभिः ॥१॥  
 हरिः सूजानः पृथ्यामूतस्येयति वाचमरितेव नावम् ।  
 देवो देवानां गुह्यानि नामाविष्कृणोति वर्हिषि प्रवाचे ॥२॥

## 95.

Kánikranti hárir ā śrijyámānah sídan vánasya jathárc  
 punānáh | nríbhīr yatāḥ kriṇute nírñjanaṁ gá áto matír ja-  
 nayata svadhábhih ॥ 1 ॥ hárīḥ śrijānāḥ pathyām ritásyéyarti  
 vácām aritéva návam | devó devánām gúhyāni námāvish  
 kriṇoti barhíshi praváce ॥ 2 ॥

The enlightened divine cosmic elixir listens to the invocations of the priests. Like a chariot, it goes round all the regions and gains popularity. Whatsoever wealth abides with immortals, it brings to the mortal-man. It is to be glorified at the place of universal sacrifice for the procurement of fresh and the preservation of the riches already bestowed. 3

It is generated for prosperity; it issues forth; it gives prosperity and sustenance to those who praise him. Clothing themselves in its prosperity, they obtain immortality, it moves with measured tread in its course and makes the struggles of life successful and victorious. 4

Bring to us food and fuel, horses and cattle; give us ample light. May all bounties of Nature be endowed with exhilaration. On your accounts, the devils have all been killed. O flowing elixir, subdue all our adversaries. 5

95

The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds. Chant hymns of praises and give offering of the elixir. 1

The golden-hued elixir, when let loose, sends forth its thrilling voice that indicates the path of truth as the boatman propels his boat; the bright elixir reveals to its worshippers squatting on the green lawns the secret names of the Lord. 2

अपाभिवद्दुर्मयस्तर्तुराणः प्र मनीषा ईरते सोममच्छं ।  
 नमस्यन्तीरुपं च यन्ति सं च च विशन्त्युशुतीस्त्रान्तम् ॥३॥  
 तं मर्षजानं महिषं न सानांवंशं दुहन्त्युक्षणं गिरिष्ठाम् ।  
 तं वावशानं मृतयः सचन्ते त्रितो विभत्ति वरुणं समुद्रे ॥४॥  
 इष्यन्वाचमुपवक्तेव होतुः पुनान् हन्त्रो वि ष्या मनीषाम् ।  
 इन्द्रश्च यत्क्षयधः सौभग्याय सुवीर्यस्य पतयः स्याम ॥५॥

apám ivéd ūrmáyas tárturā-  
 ḥāḥ prá manishá irate sómam ácha | namasyántir úpa ca  
 yánti sám ca ca višanty uṣatir uṣantam || 3 || tám marnī-  
 jānám mahishám ná sánāv añśum duhanty uksháṇam gi-  
 risbthám | tám vāvaśanám matáyah sacante trító bibharti  
 várūṇam samudré || 4 || íshyan vácam upavaktéva hótuh pu-  
 nāná indo ví shya manishám | índras ca yát ksháyathah  
 saúlbhaagaya suviryasya pátayah syama || 5 || ५ ||

( १६ ) पण्णवर्ततम् सूक्तम्

(१-२४) चनूवगल्यवस्याम्य सूक्तस्य ईतोद्वासिः प्रतदन क्रपिः । पवमानः सोमो देवता । विष्टुप् छन्दः ॥  
 प्र सेनानीः अरो अग्ने गथानां गुव्यज्ञेति हर्षते अस्य सेना ।  
 भद्रान्कृष्णज्ञिन्द्रहुवान्तस्खिभ्यु आ सोमो वस्त्रा रम्भसानि दत्ते ॥१॥  
 समस्यु हरिं हरयो मृजन्त्यधह्यैरनिश्चितं नमोभिः ।  
 आ तिप्रति रथुमिन्द्रस्यु सखा विहौँ एना सुमतिं यात्यच्छ ॥२॥

Prá senānīḥ śiro ágre ráthānām gavyánn eti hárhate  
 asya sénā | bhadṛān kṛīvánn indrahaván sákhibhya á  
 sómo vásṭrā rabhasáni datte || 1 || sám asya hárim hárayo  
 nrijanṭy asvahayaír ániṣitam námobhiḥ | á tishthati rátham  
 indrasya sákha vidváni ena sumatim yāty ácha || 2 ||

It is true that the priests hurrying like the waves of the waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge in the divine elixir. 3

They, the devotees, milk forth like a buffalo the cleansed divine elixir, who dwells on a high place, who is the showerer, the sprinkler, and is placed between the two hemispheres; hymns follow and attend it as it roars; the sun, who dwells in the three abodes, supports it. The elixir is the defeater of adversaries in the firmament. 4

O elixir, while being purified you encourage us to offer prayers; may you direct us to sacred duties like an invoking priest. May you evoke our intellect, while you and the resplendent Lord, are present together. May we be prosperous; may we become the possessors of heroic vigour. 5

## 96

In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes, The oblations and invocations are for the resplendent self to bring prosperity to friends. 1

The priests, decked with gold, express its green-tinted juice. The elixir mounts the chariot unyoked with horses and proceeds to the place of sacrifice (where hymns are chanted in its praise). The wise elixir is friendly to the resplendent self and meets the worshippers with affection 2

स नो देव देवतनि पवस्य महे सोम् प्सरस इन्द्रपानः ।  
 कृष्णजपो वर्षयन्यासुतेमामुराग नो वरिवस्या पुनानः ॥३॥  
 अनीतगेऽहनये पवस्य स्वस्तये सर्वतानये वृहते ।  
 तदुशन्ति विश्वे इमे सर्वायुस्तदुहं वैश्म पवमान सोम ॥४॥  
 सोमः पवते जनिता मतीनां जनिता द्विवो जनिता पृथिव्याः ।  
 जनिताभेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥५॥

sá no  
 deva devátate pavasva mahé soma psára sa indrapánaḥ |  
 kriṇvánn apó varsháyan dyám utémáni urór á no varivasyā  
 punanáḥ ॥ 3 ॥ ájitatayé hataye pavasva svastáye saryátataye  
 bṛihaté | tād uṣanti vísya imé sákháyas tād ahám vaśmi  
 pavamána soma ॥ 4 ॥ sómah pavate janitá matinám janitá  
 divó janitá pṛithiv्यáḥ | janitágnér janitá súryasya janitén-  
 drasya janitótá vishnóḥ ॥ 5 ॥ ६ ॥

ब्रह्मा देवानां पदवीः कर्वनामृषिर्विप्राणां महिषो मृगाणाम् ।  
 श्येनो गृग्रीणां स्वधितिर्वनानां सोमः पुष्टिमत्येति रेभन् ॥६॥  
 प्राचीविपद्माच ऊर्मि न मिन्द्युर्गिरः सोमः पवमानो मनीषाः ।  
 अन्तः पञ्चन्वृजनेमावरण्या निष्ठति वृषभो गोषु जानन् ॥७॥

brahma devānam padavīḥ kavīnām rishir vīprānām ma-  
 hisho mṛigānām | syenō grīdhrānām svādhiti rānānām so-  
 mah pavidram āty eti rébhān || 6 || prāvīvipad vācā urmīm  
 nā sindhur gīrah sómah pavidrāno manushāḥ | antāḥ pāsyān  
 vījānemāvaraṇyā tishthati vīshabho góshu janān || 7 ||

O divine elixir, the beverage of the resplendent self, flow onward to bless our sacrifice conducted to invoke all Nature's bounties. Activating water, you cause rain to fall across the midspace down upon this earth. May you come from the wide firmament, pure in form, to bestow upon us wealth. 3

Flow onward for our immunity from defeat and slaughter; flow on for our happiness and for the great universal sacrifice invoking Nature's all bounties. This is the wish of these friends assembled; even mine is this wish, O flowing divine elixir. 4

The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth. 5

The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, the foremost guide among the sages, the seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons. 6

The purified elixir, like a river, stirs the wave of sound (i.e., it evokes for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers. 7

स मत्सरः पृथु वृन्वन्नवातः सुहस्रंता अभि वाजमर्ष ।  
 इन्द्रायेन्द्रो पर्वमानो मनीष्यशोर्मिमारय गा इष्टपूर्णन् ॥८॥  
 परि प्रियः कुलशो द्रेष्वात् इन्द्राय सोमो रण्यो मदाय ।  
 सुहस्रधारः शूनवाज इन्दुर्वीजी न समिः समना जिगाति ॥९॥  
 स पृथ्यो वसुविजायमानो मृज्ञानो असु दुदुहानो अद्रौ ।  
 अभिशस्तिपा भुवनस्य राजा विद्धातुं वर्हणे पृथमानः ॥१०॥

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matsarāḥ pṛitsū vanvānān āvātāḥ sahāsrareta abhi vajau  
 arsha | īdrayendo pāvamāno manīshy ānsor urmuṇi traya  
 gā ishaṇyān ॥ 8 ॥ pārī priyāḥ kalāṣe devāvāta īndraya sōmo  
 rāṇyo mādāya | sahāsradhāraḥ satāvāja īndur vajī nā sāptih  
 sāmanā jīgāti ॥ 9 ॥ sā pūrvyō vasuvīj jāyamāno mrijanō  
 apsū duduhānō ādran | abhilāṣṭipā bhūvanaasya rājā vidād  
 gātūm brāhmaṇe pūryāmānah ॥ 10 ॥ 7 ॥

त्वया हि नः प्रितरः सोम पूर्वे कर्मणि चक्रः पूर्वमान धीरः ।  
 वृन्वन्नयातः परिधीरपोर्णु वीरेभिरश्चैमध्या भवा नः ॥११॥  
 यथापवथा मनवे वयोधा अमित्रहा वरिवोविद्विष्मान् ।  
 पूर्वा पूर्वस्य द्रविणं दधान् इन्द्रे सं तिष्ठ जनयायुधानि ॥१२॥  
 पूर्वस्व सोम मधुमांक्रुताकापो वसानो अधि सानो अच्ये ।  
 अत्र द्रोणानि घृतवान्ति सीद भूदिन्तमो मत्सर इन्द्रपानः ॥१३॥

tvāyā hī nah pitāraḥ soma pūrve kārmāṇi eakrāḥ pa-  
 vamāna dhīrāḥ | vanvānān āvātāḥ paridhīnūr āporpu virēshīr  
 āśvair maghāvā bhavā nah ॥ 11 ॥ yāthāpavatha mānave va-  
 yodhā amitrahā varivoyid dhavishmān | evā pavasva drā-  
 viṇām dādhāna īdre sām rishtīha janāyāy udhāni ॥ 12 ॥ pā-  
 vasva soma mādhumān yitāvāpō vāsāno adhi sāvo āvye |  
 āya drōṇāni ghritāvānti sida mādhusutamō matsarā īndrapā-  
 nah ॥ 13 ॥

The elixir is the exhilarator; it harms the foes in battles, and yet itself never harmed. It flows through a thousand streams; it resists strength and vigour of the enemy. Being purified, O sage-like flowing elixir, may you mixed with milk send waves of thrill for the resplendent self. 8

The pleasing delightful elixir approached by divine powers, proceeds to the cosmos to exhilarate the resplendent self; the thousand-streamed and vigorous, the divine elixir proceeds like a strong horse to battle. 9

The eternal divine elixir, from its inception, is the finder of the hidden treasure; it is cleaned in the waters and milked under the pressing stones. It is the defender against enemies, and is the sovereign of the world; when purified for the worship, it leads the worshipper along the right path. 10

O flowing elixir, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining unvanquished, slay the wicked enemies, open the enclosures and enrich us with large gifts of wealth, vigour and children. 11

As you have been flowing to the earliest man, flow onward now possessing food, slaying enemies, acquiring wealth, having oblations, and bringing riches to us. May you abide yourself in the resplendent self and manifest your power of weapons. 12

Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating thought-evoking and gladdening, and as such a special beverage of the resplendent self. 13

वृष्टिं दिवः शतधारः पवरन महस्सां सं वाज्ञयुर्द्वर्वीतौ ।  
 सं मिन्धूभिः कलं वावशानः समुस्तियाभिः प्रतिरक्ष्म आयुः ॥१४॥  
 एष स्य सोमो मतिभिः पुनानोऽत्यो न वाजी त्रृतीदरातीः ।  
 पयो न दुग्धमदितेगिधिरमुविव गानुः सुयमो न वोच्छा ॥१५॥

vishṭum divāḥ satādībhāraḥ pavasya sahasrasā vajayūr devāvitān | sām sindhubhūbhīḥ kalāśe vayaśāmāḥ sām usriyābhīḥ pratirān na āyuh ॥ 14 ॥ eshā syā sōmo matibhīḥ punānō 'tyo nā vajī tāratid áratih | pāyo nā dugdhām áditer ishīrau ury iva gātūḥ suyāmo nā vohā ॥ 15 ॥ 8 ॥

८०.८

स्वायुधः सोतृभिः पूयमानोऽभ्यर्थु गुह्यं चारु नाम ।  
 अभि वाज्ञ मसिरिव श्रवस्याभि वायुमभि गा देव सोम ॥१६॥  
 शिशुं जज्ञानं हर्यतं मैजन्ति शुभ्मन्ति वह्निं मरुतो गणेन ।  
 कविर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१७॥  
 क्रष्णमन्तु य क्रष्णकृतस्यर्थः सुहस्तीयः पदवीः कवीनाम् ।  
 त्रृतीयं धामं महिषः सिषासन्त्सोमो विराजमनु राजति हुप् ॥१८॥

svāyudhāḥ sotribhīḥ puyāmāno 'bhy ārsha gūhyam caru nāma | abhi vājām sāptir iva śravasyābhī vayūm abhi ga deva sōma' ॥ 16 ॥ sīsum jajjānām baryatām urijanti sūm bhānti vāhūm maruto gaṇēna | kavir giribhīḥ kavyena kavīḥ sām sōmāḥ pavītram áty eti rébhan ॥ 17 ॥ rishimanā yā rishikrīt svarshāḥ sahāsraṇīthaḥ padavīḥ kavīnām | tritīyam dhāma malishāḥ rishasām sōmo virājam ānu rājati shūp ॥ 18 ॥

It is the one, that flows in a hundred streams, pours rain from the firmament. It is the one, who is the giver of hundred-fold wealth, and the bestower of food at the assembly of the divine powers; it is always eager to mix with the waters in the pitchers and reservoirs, and also with milk and curds. May it prolong our life. 14

This divine elixir, sanctified with praises, moves like a strong horse and overthrows adversities; it is strong like the pure milk freshly taken from the cow; it is enjoyable like a broad road, easily controllable like a docile well-trained horse. 15

O divine elixir, purified by the divine pressers, armed with noble weapons, may you send your secret desirable form (into the pitcher). May you like a horse bring us food in fulfilment of our desire for nourishment; grant us life and bring us wisdom. 16

They cleanse the charming infant elixir at its birth; the vital elements adorn its chariot with their associates. Being wise with songs, wise with wisdom, the elixir passes through the ultra-psychic filter. 17

The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousands of hymns, and a leader of the wise, stays in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent self. 18

चमूषच्छयेनः शकुनो विभूत्वा गोविन्दुर्द्वप्स आयुधानि विश्रेत् ।  
 अपामूर्मि सर्चमानः समुद्रं तुरीयं धार्म महिषो विवक्ति ॥१९॥  
 मर्यै न शुभ्रस्तन्वे मृजानोऽत्यो न सत्वा सनये धनानाम् ।  
 वृषेव युथा परि कोशुमर्षन्कनिकदच्चम्बौद्धुरा विवेश ॥२०॥

camūshāc elyenāḥ śakunō vibhūtvā govindūr drapsā<sup>a</sup>  
 āyudhāni bībhrat | apām ūrmī sācamānah samudrām tu-  
 rīyañ dhāma malishō vivakti ॥१९॥ māryo nā śubhras ta-  
 vām mṛijānō 'tyo nā srītvā sanāye dhānānām | vrīsheva  
 yūthā pári kōśam árshan kānikradac camvōr ā vivēṣa  
 ॥२०॥<sup>b</sup>

११० पवस्तेन्नो पवमानो महोभिः कनिकदृत्परि वारोण्यर्थ ।  
 कील्लंश्चम्बौद्धुरा विशा पूयमान इन्द्रं ते रसो मदुरो ममत्तु ॥२१॥  
 प्रात्य धारा वृहतीरमृग्नको गोभिः कुलशौँ आ विवेश ।  
 सामे कृष्णन्त्सामन्यो विपुश्चित्कन्दन्नेत्युभि सख्युर्न जामिम् ॥२२॥  
 अपमन्नेषि पवमान इत्रैन्नियां न जामे अभिगीत् इन्दुः ।  
 सीदुन्यनेषु शकुनो न पत्वा सामे: पुनानः कुलशौषु सत्ता ॥२३॥  
 आ ते रसुः पवमानस्य सामे योषेव यन्ति सुदुधाः सुधागः ।  
 हर्मानीतः पुरुषारै अप्स्वचिकदल्लशै देवयूनाम् ॥२४॥

pavasvendo pāvamāna māthobhīḥ kānikradat pári vārāṇy  
 arsha | krīlañ camvōr ā viṣa priyāmāna īndrañ te ráso  
 madiró mamattu ॥२१॥ prāsyā dhāra bṛihatir as̄trigrann aktó  
 gōbhīḥ kalāśān ā viveṣa | sāma kṛiṇvān samanyo vipaseit  
 krandānn ety abhī sākhyar nā jānūm ॥२२॥ apaghuānu eshi  
 pāvamāna śātrūn priyām nā jārō abhigīta īnduh | sidañ  
 vāneśhu śakunō nā pātva sōmaḥ punānāḥ kalāśeshu sāttā  
 ॥२३॥ ā te rūeāḥ pāvamānasya sōma yōsheva yanti sudū-  
 ghāḥ sudhārāḥ | hārir amitāḥ puruvāro apsv ácikradat ka-  
 lāṣe devayūnām ॥२४॥<sup>c</sup>

The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath). 19

Cleansing its body like a richly-decorated man, flowing to acquire riches like a rapid horse, rushing to the receptacle like a bull to the herd, the elixir repeatedly enters the cosmic reservoir with a roar. 20

O divine elixir, purified by the venerable priests, rush through the cosmic filter, crying repeatedly, may you after purification, sportingly rest in the pitcher. Let your exhilarating ambrosia put the resplendent self into the ecstasy of bliss. 21

Its copious streams are effusing in all their fulness. They are blended with milk and curds. Finally they flow onward and enter the cosmic pitchers; uttering the Saman chants, the elixir, skilful and omniscient, hastens onwards, just as a lover to a friendly beloved. 22

O flowing elixir, eulogized, you come chasing our foes, as a lover to his darling, or as a bird flies back to her nest. You finally settle in the reservoirs, having been mixed with water. 23

O elixir, effused and purified, your lustres emerge out with abundant sweetness and in copious streams like a woman (feeding the child with her breast milk). The golden-hued elixir, loved by all, has been brought to the altar and roars repeatedly in the goblet of the God-loving worshippers. 24

[ अथ पष्ठोऽनुवाकः ॥ ]

( ०७ ) सप्तमपत्रिनं सूक्तम्

( १-८ ) अप्रपञ्चाशाहृच्यास्य सूक्तस्य ( १-३ ) प्रयमार्तिनृचस्य वैजावनर्थिर्विस्त्रिः, ( ४-६ ) चतुर्वादि  
तृचस्य वासिष्ठो इन्द्रवस्ति . ( ७-९ ) सप्तमपत्रिनृचस्य वासिष्ठो तृपगणः, ( १०-१२ ) उग्रम्यादि  
तृचस्य वासिष्ठो मन्युः, ( १३-१५ ) वयोदयाविनृचस्य वासिष्ठ उपमन्युः, ( १६-१८ ) पोदञ्चादि  
तृचस्य वासिष्ठो व्याघ्रप्राणतः, ( १९-२१ ) एकोनविश्वादिनृचस्य वासिष्ठः शान्तिः, ( २२-२४ )  
द्वा विश्वादिनृचस्य वासिष्ठः कर्णशुरः, ( २५-२७ ) पश्यविश्वादिनृचस्य वासिष्ठो मृगीकः,  
( २८-३० ) अपाविच्याविनृचस्य वासिष्ठो वसुकः, ( ३१-४४ ) एकविश्वादिनृदशानाश्चाङ्गिरसः कृत्म  
शक्त्यः पगणाः, ( ४५-५० ) पश्यविच्वादिनृदशानाश्चाङ्गिरसः कृत्म  
अपयः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

ॐ प्रेषा हेमना पूर्यमानो देवो देवेभिः सप्तपृक् रम्भ ।  
सूतः पवित्रं पर्यैति रेभन्मिनेव सदा पशुमान्ति होता ॥ १ ॥  
भद्रा वस्त्रा समन्याद् वसानो महान्कविनिवचनान्ति शम्भन् ।  
आ वच्यस्य चम्भोः पूर्यमानो विचक्षणो जाग्रविद्यवीतो ॥ २ ॥  
समु प्रियो मुज्यते सानो अव्ये युशस्तरो युशसां क्षैतो अस्ते ।  
अभि स्वर् धन्यो पूर्यमानो यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥  
प्र गायत्राभ्यर्चाम देवान्तसोमै हिनोत महुते धनाय ।  
स्वादुः पवाते अति वारमध्यमा सीदाति कुलशो देवयुर्नैः ॥ ४ ॥  
इन्दुर्देवानामुषुप सुख्यमायन्त्सहस्रधारः पवते मदाय ।  
शूभिः मनवानो अनु धाम पूर्वमग्निन्द्रं महुते सोभगाय ॥ ५ ॥

97.

Asyā preshā hemānā pūryāmāno devō devébhīḥ sām  
aprikta rāsam | sutāḥ pavītram páry eti rébhān mitéva  
sádmā paśumānti hóta || 1 || bhadrā vāstrā samanyā vásāno  
mahān kavír uivácanāni śānsan | á vacyasva eamvoh pūryā-  
māno vicakshānó jágrivir devávitau || 2 || sām u priyó mrij-  
yate sāno ávye yaśāstaro yaśásām kṣhaito asmē | abhī  
svara dháhvā pūryāmāno yūyām pāta svastibhīḥ sádā nah  
|| 3 || prá gāyatābhīḥ arcāma devān sómarṇ hinota mahaté  
dhánāya | svādubhīḥ pavāte áti vāram ávyam á sidāti kalā  
sām devayúr nah || 4 || sñdur devānām úpa sakhyām áyān  
sahásradbhāraḥ pavate mádaya | nrībhi stávāno ánu dhāma  
pūrvam ágaam índram mahaté saúbhagāya || 5 || 11 ||

The potency of the effused pure shining elixir is further activated by the touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care. <sup>1</sup>

O great wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice. <sup>2</sup>

(The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings. <sup>3</sup>

We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher. <sup>4</sup>

The divine elixir, desirous of entering into the friendship of Nature's bounties, flows in a thousand streams for their exhilaration. Glorified by the priests, it proceeds to its initial place. It goes to the resplendent self for the prosperity (of the entire family). <sup>5</sup>

११२० स्तोत्रे राये हरिरर्षा पुनान् इन्द्रं मदो गच्छतु ते भराय ।  
 देवैर्याहि सुरथं राधो अच्छा युयं पात स्त्रिस्त्रिः सदो नः ॥६॥  
 प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।  
 महिमतः शुचिबन्धुः पावुकः पुदा वरुहो अभ्येति रेभन् ॥७॥  
 प्र हुंसासस्तृपलै मुन्युमच्छामादस्तं वृष्टगणा अयासुः ।  
 आशूष्यः पर्वमानं सखायो लभ्मधै साकं प्र वदन्ति वाणम् ॥८॥

stotré rāyé hárir arshā punāná índram mádo gachatu  
 te bhárāya | devaír yāhi sarátham̄ rádho áchā yñyám pāta  
 svastibhiḥ sádā nah̄ || 6 || prá kávyam usáneva bruvāñó  
 devó devánám jánimā vivakti | míhivrataḥ śúcibandhuḥ pā-  
 vakáḥ padā varāhó abhy èti rébhan || 7 || prá hañsásas tri-  
 pálam manyúm áchāmád ástam̄ vritshagaṇā ayásuh | ángū-  
 shyam pávamānam sákhayo durmársham̄ sákám prá vadanti  
 vāñam || 8 ||

स रहत उरुग्रायस्य जूति वृथा कीलनं मिमते न गावः ।  
 पुरीयसं कृषुने तिग्मशृङ्गो दिवा हरिदेवशे नक्तमृजः ॥९॥  
 इन्दुवर्जी पवते गोन्योग्या इन्द्रे सोमः सह इन्वन्मदाय ।  
 हन्ति रक्षो वाधने पर्यगतीर्वरिवः कृष्णन्वजनस्य राजा ॥१०॥

sá rañhata urngayásya jutím̄ vrit̄ha krílantam  
 mimate ná gávah | parīnasám̄ kriñute tigmásriñgo dívā hár-  
 ir dádryise náktam̄ ríjráb || 9 || índur vājí pavate gónyoghā  
 índre sómaḥ saha ívan mādāya | hánti ráksho bádhate  
 páry árātīr várivah̄ kriñván vritjánasya rājā || 10 || 12 ||

Along with our chant of hymns, O green-tinted and purified, may you flow onward for our riches. May your exhilarating beverage animate the soul to a victory in a battle. May you share the chariot with Nature's other bounties to procure us wealth; may you protect us now and ever with blessing. 6

The divine seer, the chanter and the poet knows the entire genealogy of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild boar with its foot. 7

Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir. 8

Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smoothly and steadily. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night. 9

The powerful flowing elixir, with copious juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies. 10

॥११॥ अधि धारया मध्या पृचानस्तरो रोमं पवते आद्रेदुग्धः ।  
 इन्दुरिन्द्रस्य सरव्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥११॥  
 अभि प्रियाणि पवते पुनानो देवो देवान्त्स्वेन रसेन पृश्न ।  
 इन्दुर्धर्मीण्युतुथा वसानो दश शिषो अव्यत् मानो अव्ये ॥१२॥  
 शूषा शोणो अभिकर्तिकद्वा नुदयन्नेति पृथिवीमृत थाम ।  
 इन्द्रस्येव वृश्नुरा शृष्ट्य आजो प्रचेतयन्नर्पति वाचमेमास ॥१३॥

ádha dhárayā mādhvā pricānás tiró róma pavate ádri-  
 dugdbah | índur índrasya sakhyám jusháṇó devó devásya  
 matsaró mādāya || 11 || abhí priyáṇi pavate punānó devó  
 deván svéna rásena priñcán | índur dhármāny rituthá vā-  
 sāno dása kshípo avyata sáno ávye || 12 || vrísha sóṇo abhi-  
 kánikradad gá nadáyann eti prithivím utá dyám | índra-  
 syeva vagnúr á śrinva ájaú pracetáyann arshati vácām  
 émām || 13 ||

रुसाच्युः पर्यसा पिन्वमान हृरयन्नेषि मधुमन्तमश्चम् ।  
 पर्यमानः संतनिमेषि कृष्णनिन्द्राय सोम परिष्विच्यमानः ॥१४॥  
 एवा पवस्य मदिरो मदायोदग्नाभस्य नमयन्वधस्तैः ।  
 परि वर्ण भर्तमाणो रुशन्तं गच्छुनीं अर्ष परि सोम सिक्तः ॥१५॥

rasáyyah páyasā pínvamána íráyann eshi mā-  
 dhumanitam aṇśum | pávamánaḥ samtaním eshi kṛin্যánn  
 índrāya soma paríshicyámānah || 14 || evá pavasva madiró  
 mādāyodagrābhárya naináyan vadhasnaṣḥ | pári várṇam  
 bháramáño rúṣantam gavyúr no arsha pári soma siktáḥ  
 || 15 || १२ ||

Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent self. It gives out the divine sap for the enjoyment of every element that is divine in us. 11

Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy cosmic filter placed at a high level. 12

The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the voice of the resplendent self engaged in battle; encouraging and manifesting itself, it raises this voice. 13

Sweet and flavoured, and dripping with milk, the elixir, when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream. 14

O divine elixir, may you, the exhilarator, flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us in the sacrificial vessels. 15

॥१५॥ जुष्टी न इन्दो सुपथो सुगान्युरौ पवस्य वरियांसि कृप्यन् ।  
घनेव विष्वग्नुरितानि विघ्नन्धि षुना धन्वं सानो अव्ये ॥१६॥  
वृष्टि नो अर्ष दिव्यां जिग्नुभिलावतीं शुंगर्णीं जीरदानुम् ।  
स्तुकेव वीता धन्वा विचिन्वन्वन्धूरिमाँ अवर्गं इन्दा वायून् ॥१७॥

jushtvī na indo supáthā sugány urau pavasva várivānsi  
krin̄ván | ghanéva vís̄hvag duritáni vighnánn ádhi shnūnā  
dhanva sáno ávye || 16 || vrishṭim no arsha divyám jigatnúm  
ślavatim samgáyim jírádānum | stúkeva vītā dhanvā vici-  
nván bándhūn imáñ ávarāñ indo vāyūñ || 17 ||

ग्रन्थिं न वे ष्य ग्रथितं पुनान कुञ्जं च गातुं वृजिनं च सोम ।  
अत्यो न क्रदो हरिरा सृजानो मर्यो देव धन्वं पस्त्यावान ॥१८॥  
जुष्टे मदाय देवतान इन्दो परि षुना धन्वं सानो अव्ये ।  
सहस्रधारः सुरभिरदेव्यः परि स्त्रव वाजसातौ नृष्टहौ ॥१९॥  
अरश्मानो वैरथा अयुक्ता अत्यासो न ससृजानासे आजो ।  
पुते शुक्रासो धन्वन्ति सोमा देवासस्ताँ उपं नाता पिवद्ये ॥२०॥

granthim ná  
ví shya grathitam punaná ríjum ca gátum vrijinám ca  
soma | atyo ná krado hárir á srijanó máryo deva dhanva  
pastyavánu || 18 || júshṭo madāya devátata indo pári shnūnā  
dhanva sáno ávye | sahásradhárah surabhír ádabdhah pári  
srava vajasatau nrisháhye || 19 || arasmáno yé 'rathá áyuktā  
atyáso ná sasrijanása ájaú | eté sukráso dhanvanti sómā  
dévásas tāñ úpa yatā píbadhyai || 20 || 14 ||

Pleased with our invocations, O elixir, flow to us. Granting us riches, may you come by holy paths and be easily acquired; may you beat down the demoniac obstacles on every side as with a club; run over the fleecy filter placed at an elevation. 16

Pour on us celestial rains, quick-falling, food-giving, health-providing, and promptly munificent. O elixir, send these breezes of lower regions which move like a kinsman seeking beloved infants. 17

O divine elixir, while being brightened and filtered, liberate me from knotted tangles of the world; grant me a straight path and strength. O golden-hued divine-elixir, when you flow, you spell out a sound as that of a moving horse. Flow on and on, O elixir, and stay in your receptacle which is your final dwelling. 18

O divine elixir, flow onward in a stream from the fleecy filter placed at an elevated summit for our delight. O inviolate, fragrant, irresistible, flow on for the acquisition of food that causes victory in the battle. 19

These brilliant divine elixirs flow like horses let loose in the battle without reins, without chariots, and unharnessed; (they finally come to the vessels and stored). May you, O Nature's bounties, come near to enjoy them. 20

प्रया ने इन्दो अभि द्रेयरीति परि स्व नमो अर्णश्चमूषु ।  
 सोमो अस्मभ्यं कार्यं बृहन्ते रथि ददातु वीरवन्तमुग्रम् ॥२१॥  
 तक्षयद्वी मनसा वेनतो वाग्येषुस्य वा धर्मणि क्षोरनीके ।  
 आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम् ॥२२॥

evā na indo abhí devávitim pári srava nábho árṇaś ca  
 miūshu | sómo asmábhyam kániyam brihántam rayim da  
 dātu vīrávantam ugrám || 21 || tákshad yádi mánaśo vénato  
 vág jyéshthasya vā dhármaṇi kshór ánikē | ád im ayan  
 vāram ā vāvaśānā júshṭam pátim kaláše gáva índum || 22 ||

प्र दानुदो द्रिव्यो दानुपिन्च क्रुतमृताय पवते सुमेधाः ।  
 धर्मा भुवद्वज्ञ्यस्य राजा प्र रश्मिर्दुश्चभिर्भारि भूमे ॥२३॥  
 पवित्रैभिः पवमानो नृचक्षु राजा द्रेयानामुत मत्यौनाम् ।  
 द्विता भुवद्रियुपती रथीणामृतं भरत्सुष्टुतं चार्विन्दुः ॥२४॥  
 अवां इव श्रवसे सातिमच्छेन्द्रस्य वृश्चारुभि वीतिमर्ष ।  
 स नः सुहस्ता वृहुतीरिष्यो दा भवां सोम द्रविणोवित्पुनानः ॥२५॥

prá dānudó divyó dānupinvá ritám ritáya pavate sume-  
 dbhāḥ | dharmā bhuvad vṛijanyāsyā rájā prá raśmibhir da-  
 sábhīr bhāri bhūmia || 23 || pavítrebhiḥ pāvamāno nṛicákshā  
 rájā devánām utá mártýānām | dvitā bhuvad rayipatī rayi-  
 nām ritám bharat súbhritam cārv índuh || 24 || árvai iva  
 śrāvase sātím áchén̄drasya vāyór abhí vītīm arsha | sá nah  
 sahásrā brihatír ísho da bhávā soma dravino vit punanāḥ  
 || 25 || 15 ||

So, O divine elixir, pour the water from the firmament into the cosmic vessels; may the elixir bestow upon us desirable riches in abundance, brave offspring and strength. 21

The zealous worshippers utter hymns in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratification. 22

The divine elixir is the benefactor of givers; it pours blessings on the liberal givers. The intelligent elixir distils its true beverage for the truth-abiding resplendent self. The radiant elixir is the sustainer of strength; it is carefully handled by the ten fingers (when the herbal plant is cleaned and squeezed for its sap). 23

The elixir is purified through the cosmic filters. It is the observer of man and the sovereign of immortal Nature as well as mortals; it stays both in the organic and inorganic worlds. The elixir mixes completely in a nice form with clear and pleasing waters. 24

Hasten, O divine elixir, to give nourishing food to the self and to our vital organs. Come to us like a horse; brings us food; may we acquire wealth; give us abundant thousand-fold food; O elixir, when adorned, may you become the dispenser of riches. 25

देवाव्यो नः परिपित्त्यमानाः क्षयं सुवीरै धन्वन्तु सोमाः ।  
 आयुर्ज्यवः सुमति विश्वारा होतारे न दिवियजो मन्त्रतमाः ॥२६॥  
 पूजा देव देवतानि पवस्य महे सोम परमे देवपानः ।  
 महश्चिद्धि प्रसि हुताः समये कृधि सुष्ठुने रात्रिसी पुनानः ॥२७॥  
 अथो न केदो वृषभिर्युजानः सिंहो न भीमो मनसो जर्वीयान् ।  
 अर्वाचीनैः पृथिभिर्ये रजिष्टा आ पवस्य सोमनसं न इन्दो ॥२८॥

devavyò nah parishicyáunánah ksháyam suvíram dhá-  
 vantu sómabh | ayajyávah sumatím visvávara hótaro ná di-  
 viyájo mandrátamal | 26 || evá deva devátate pavasva mahé  
 soma psárase devapánah | māhás eid dhí shnási hitáh sam-  
 aryé kridbí sushbháné ródasi punánah | 27 || áśvo nó kradó  
 vríshabhir yujánah siñhó ná bhímó mánaśo jáviyán | arvá-  
 cínaih pathíbhír yé rájishtha á pavasva saumanasám na  
 indo || 28 ||

शतं धारा देवजीता अस्त्रग्न्तस्त्रहन्तमेनाः कवयो मृजन्ति ।  
 इन्दो सनित्रै दिव आ पवस्य पुरण्तासि महुतो धनस्य ॥२९॥  
 दिवो न सर्गो असस्त्रमह्लां राजा न मित्रं प्र मिनाति धीरः ।  
 पितुर्न पुत्रः क्रतुभिर्यतान आ पवस्य विशे अस्या अजीतिम् ॥३०॥

satám dhára devájáta asrigran sahásram enáh  
 kaváyo mríjanti | indo sanítram divá á pavasva puractási  
 maható dhánasya || 29 || divó na sárga asasrigran álmaṇi  
 rájā ná mitrám prá minati dlúrah | pitur ná putráh krá-  
 tubhir yataná á pavasva viśe asyá ájítim || 30 ||<sup>16</sup>

When mixed with waters, may the juices of divine elixir, delightful to natural forces, bring us a dwelling and brave children. The elixir is rich in all boons. They, the juices, guide us like the ministrant priests. These elixirs are the precursors of divine favours; they are ever used in every sacrifice; they are acceptable to all; they are the performers of celestial sacrifice and the givers of superb bliss. <sup>26</sup>

Divine elixir is the beverage of Nature's bounties; may it flow at the cosmic sacrifice for our abundant food; urged on by you, may we overcome even mighty adversaries in battle; may you render heaven and earth happy abodes for us. <sup>27</sup>

Yoked by priests (strong men), may you, O elixir, neighing like a horse, terrible as a lion, swifter than thought, pour happiness upon us. May you flow forth and be directed hitherward by those paths, which are the most direct, most up to date, for our happiness and concord. <sup>28</sup>

O elixir, you are issuing forth through hundred streams for nourishing Nature's bounties. The sages brighten these thousand streams. O elixir, pour wealth upon us from heaven; you are the precursor of abundant riches. <sup>29</sup>

The streams of divine elixir descend from heaven as the rays of the sun. Like a prudent king, the elixir does not abandon his friend at all. As a virtuous son engaged in pious acts gives comforts to the family, so may our mankind receive your blessings for success and victory and immunity from defeat. <sup>30</sup>

प्र ते धारा मधुमतीरम् ग्रन्वारान्यतुनो अत्येष्यव्यान् ।  
 पवमान् पवसे धाम् गोनां जश्नानः सूर्यमपिन्वो अर्केः ॥३१॥  
 कनिकदुदनु पन्थामृतस्य शुक्रो वि भास्यमृतस्य धाम् ।  
 स इन्द्राय पवसे मत्सरवान्हिन्वानो वाचं मुतिभिः कवीनाम् ॥३२॥  
 दिव्यः सुपुणोऽव चक्षि सोम् पिन्वन्धारा: कर्मणा देववीतौ ।  
 एन्दो विश कुलशै सोमधानं क्रन्दिनिहि सूर्यस्योपरस्मिम् ॥३३॥

prá te dhárā madhumatir asrigran várān yát pūtō  
 atyéshy ávyān | pávamāna pávase dháina gónam jajñanáh  
 súryam apinvo arkaíh || 31 || kánikradad ánu pánthám yi  
 tásya sukro ví bhásy amrítasya dháma | sá índrāya pavase  
 matsaravān hinvānó vācam matibhih kavínám || 32 || divyáh  
 suparnó 'va cakshi soma pínavan dhárāh kármāṇā devávi-  
 tau | éndo visa kalásam somadhánam krándann ihi súrya-  
 syópa rasmim || 33 ||

तिस्रो वाचं ईरयति प्र वह्निर्क्रन्तस्य धीतिं ब्रह्मणो मनीषाम् ।  
 गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मृतयौ वावशानाः ॥३४॥  
 सोमं गावो धेनवौ वावशानाः सोमं विप्रा मुतिभिः पृच्छमानाः ।  
 सोमः सुतः पूर्यते अज्यमानः सोमे अर्काख्यातुभः सं नवन्ते ॥३५॥

tisrō vāca irayati prá vahnir ritásya  
 dhītím bráhmaṇo manīshām | gávo yanti gópatim prichá-  
 mānāh sómaṁ yanti matáyo vāvasānāh || 34 || sómaṁ gávo  
 dhenávo vāvasānāh sómaṁ víprā matibhih prichámānāh |  
 sómaḥ sutāḥ pūryate ajuymānah sóme arkás trishütubbah sám  
 navante || 35 || 17 ||

Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance. 31

Roaring repeatedly along the path of truth and eternal order, may you shine as the banner of immortality. May you flow, providing exhilaration to the resplendent self. May you send forth your voice while the sages are engaged in chanting hymns of praise. 32

O divine elixir, you are celestial and with attractive leaves (or feathers) you look down upon us from all sides. May you pour forth your streams of bliss during the sacred works of the pious; may you enter into the cosmic reservoir and roaring aloud approach the rays of the radiant sun. 33

The sage, radiant like fire, utters the triple speech (Rk, Yajus, Saman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master. 34

The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk; The divine elixir is invoked by chanting hymns in Tristup (and other metres). 35

एवा नः सोम परिषिद्धमान् आ पवस्व पूयमानः स्वस्ति ।  
 हन्त्रमा विश बृहता रवेण वृध्या वाचै जनया पुरन्धिम् ॥३६॥  
 आ जागृविर्विप्र ऋता मतीनां सोमः पुनानो असदच्चमूषु ।  
 सपन्ति यं मिथुनासो निकामा अध्वर्यौ रथिरासः सुहस्ताः ॥३७॥  
 स पुनान उप सूरे न धातोभे अग्ना रोदसी वि ष आवः ।  
 प्रिया चिद्यस्य प्रियसासे ऊती स तू धनै कारिणे न प्र यैसत् ॥३८॥

evā naḥ soma parishicyámāna ā pavasva pūyámānaḥ  
 svastī | índram ā viṣa bṛihatā rávena vardháyā vácam ja-  
 náya púramdhim || 36 || ā jágrivir vípra ritá matinám só-  
 malī punānó asadac camíshu | sápanti yám mithunáso  
 níkamā adhvaryávo rathirásab suhástah || 37 || sá punāná  
 úpa súre ná dhátóbhé aprā ródasi ví shá āvah | priyá eid  
 yásya priyasása ūtí sá tú dhánam kárīne ná prá yañsat  
 || 38 ||

स वैर्धिना वर्धनः पूयमानः सोमो मीड्हाँ अभि नो ज्योतिषावीत् ।  
 येना नः पूर्वे पितरः पदुज्ञाः स्वर्विदौ अभि गा अद्रिमुष्णन् ॥३९॥  
 अक्रान्त्मुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।  
 वृषो पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुव्यान इन्दुः ॥४०॥

sá vardhitá várđhanaḥ pūyámānaḥ sómo mīḍhvān  
 abhí no jyótishāvīt | yénā uah pūrve pitárah padajñāḥ svár-  
 vido abhí gá ádrim ushṇán || 39 || ákrān samudráḥ pra-  
 thamé vídharmañ janáyan prajá bhúvanasya rájā | vríshā  
 pavítre ádhi sáno ávye bṛihát sómo vāvridhe suvāná índuh  
 || 40 || 18 ||

O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us. 36

The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to touch by their hands this elixir. 37

The purified brightened elixir goes to the resplendent self, as the year approaches the sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer. 38

May the divine elixir, the augmenter and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks. 39

The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation. 40

११० महत्तत्सोमां महिषश्चकागुपां यद्भौऽवृणीत देवान् ।  
 अदेश्चादिन्द्रे पवमान् ओजोऽजनयत्सूर्यं ज्योतिरिन्दुः ॥४१॥  
 मत्सि वायुमिष्टये राधसे च मत्सि मित्रावर्णा पूयमानः ।  
 मत्सि शधौ मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥४२॥  
 क्रज्ञः पवस्त्र वृजिनस्य हृन्तापामीवां वाधमानो मृधश्च ।  
अभिश्रीणन्पयः पर्यसार्भ गोनामिन्द्रस्य त्वं तवे वृयं सखायः ॥४३॥

mahát tát sómo mahishás̄ cakārāpám yád gárbhó 'vri-  
 nita deván | ádadhdhād índre pávamāna ójó 'janayat súrye  
 jyótir índuh | 41 | mátsi vāyúm ishtáye rādhase ca mátsi  
 mitráváruṇā pūyámānah | mátsi śárdho mārutam mátsi de-  
 ván mátsi dyávāprithiví deva soma | 42 | rijúh pavasva vri-  
 jinásya hantápámivám bádhamáno mrídhaś ca | abhisríñán  
 páyah páyasábhí góvāná índrasya tvám táva vayám sákhā-  
 yah | 43 |

मध्वः सूदं पवस्त्र वस्त्र उत्सै वीरं च न आ पवस्त्रा भगं च ।  
 स्वदुस्वेन्द्राय पवमान हृन्दो रुयिं च न आ पवस्त्रा समुद्रात् ॥४४॥  
 सोमः सुतो धारयात्यो न हित्वा मिन्दुर्न निघमभि वाज्यक्षाः ।  
 आ यौनि वन्यमसदत्पुनानः समिन्दुगोभिरसरत्समद्धिः ॥४५॥

mádhvah súdam pavasva útsam vīrám ca  
 na á pavasvā bhágam ca | svádasvéndrāya pávamāna indo  
 rayíñ ca na á pavasvā samudrát | 44 | sómaḥ sutó dhára-  
 yátyo ná hitvā síndbur ná nimnám abhí vājy àkshāḥ | á  
 yónim ványm asadat punānáḥ sám índur góbhír asarat  
 sám adbbhíḥ | 45 | १० |

The mighty elixir achieves the mighty work. Being the germ of the waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun. 41

Exhilarate wind for our food and wealth, exhilarate the sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir. 42

O divine bliss, you flow out straight-way with ease; you are the slayer of the crooked and the wicked; you drive away diseases, ills and malices. May you flow onward; your juice is mixed with the milk of cows. And then you become the friend of the resplendent self, the aspirant, and we are your friends. 43

Pour forth a spring of treasure; provide us sweetness, grant us brave offspring and happy fortune; may sweetness flow for the aspirant, the resplendent self, O elixir, when purified; pour riches upon us from the firmament. 44

The divine elixir of life force, effused in a stream, speeds up like a courser. It flows out forcefully (from a filter) like a river speeding downward; purified, it rests in the wooden vessel; the elixir mixes with the waters, milk and curds. 45

॥४६॥

एष स्य ते पवत इन्द्र सोमश्चूषु धीर उशते तवस्वान् ।  
 स्वर्चक्षा रथिरः सुत्यशुप्तमः कामो न यो देवयुनामसर्जि ॥४६॥  
 एष प्रलेन वर्यसा पुनानस्तिरो वर्णासि दुहितुर्दधानः ।  
 वसानः शर्म विवर्थमप्सु होनेव याति समनेषु रेभन् ॥४७॥  
 न नस्त्वं रथिरो देव सोम परि स्त्रव चम्बोः पूयमानः ।  
 अप्सु स्वादिष्ठो मधुमाँ क्रतावो देवो न यः संविता सुत्यमन्मा ॥४८॥

eshá syá te pavata indra sómas ca mūshu dhíra usaté  
 távasvān | svārēakshā rathiráḥ satyáguslmaḥ kámo ná yó  
 devayatámi ásarji || 46 || eshá pratnémá výasa pumánás tiro  
 várpañsi dubhitúr dádhanah | vásanah śárma triváruñham  
 apsú hóteva yáti sámaneshu rébhān || 47 || nū nas tvám̄ ra-  
 thiró deva soma pári srava camvoh puyámanah | apsú svá-  
 dishtho mādhūmān yitávā devó ná yáḥ savitá satyámanmā  
 || 48 ||

अभि वायुं वीत्यर्था गृणानोऽुभि मित्रावरुणा पूयमानः ।  
 अभि नरै धीजवनं रथेष्टुमभीन्द्रुं वृष्णुं वज्रबाहुम् ॥४९॥  
 अभि वस्त्रा सुवसनान्यर्थाभि धेनः सुदुघ्दाः पूयमानः ।  
 अभि चन्द्रा भर्तवे नो हिरण्याभ्यशान्निधिनो देव सोम ॥५०॥

abhi vayum vity arshai grīhanoh bhī mitraváruṇā pu-  
 yamānah | abhi náram dhijáyanam ratheshtham abhīndram  
 vrishchanam vajrabahum || 49 || abhi västra suvasanány arsha-  
 bhī dhienuh sudughah puyamānah | abhi candra bhártave  
 no hiranyabhy áśvan rathino deva soma || 50 || 20 ||

The filtered sagacious elixir flows into the receptacles for your sake, O aspirant, the resplendent soul, since you crave for it; it is all-seeing, car-borne, truly potent, and has been sent forth to fulfil the wish of true devotees and sacrificers. <sup>46</sup>

The divine elixir, that comes to the sacrifice has the following characteristics: from the earliest times, the practice has been to mix it with nutrients and filter; in spite of the land and climatic variations, it remains uninfluenced; it acclimatizes itself in respect to three variations: hot, cold and moisture; with a thrilling sound it mixes with waters. <sup>47</sup>

The elixir of divine force in flow is speedy like a chariot, it is filtered through sacrificial strainers, and is instilled into waters with which it mixes; it is sweet, tasting like honey, it is sweet stimulator and impeller; like other divinities, it responds to sincere praises. <sup>48</sup>

Being eulogized, may it hasten to the wind: being purified, hasten to the sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent self, the showerer and the wielder of the thunderbolt. <sup>49</sup>

O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots. <sup>50</sup>

अभी नो अर्ष दिव्या वसून्युभि विश्वा पार्थिवा पृथमानः ।  
 अभि येन द्रविणम् श्रवामाभ्यार्थे जंमदम्भित्तः ॥५१॥  
 अया पुवा पवस्वेना वसूनि मौश्चत्वं इन्द्रो सरसि प्रधन्व ।  
 वृभृथिद्व वातो न जुतः पुरुषेऽधित्तक्षे नरै दात् ॥५२॥

abhi no arsha divya vásuny abhi víśva parthiva puya-  
 manah | abhi yéna dráviṇam aśnávamabhy ársheyánu janad-  
 agníván nah | 51 | ayá pavá pavasvainá vásuni mañscatvá  
 indo sárasí prá dhanya | bradhnás eit átra vato ná jutah  
 purumédhāś eit tákave māram dat | 52 |

उत न एना पवस्या पवस्याधि श्रुते श्रुवाच्यस्य तीर्थे ।  
 षुष्ठि सुहस्ता नैगुतो वसूनि वृक्षं न पुकं धूनवद्गणाय ॥५३॥  
 भृत्ये अस्य वृष्टनाम शूषे मौश्चत्वे वा पृश्ने वा वधत्रे ।  
 अस्वापयज्जिगुतः स्वेहयज्ञापामित्राँ अपाचितो अचेतः ॥५४॥  
 सं त्री पुवित्रा विततान्येष्यन्वेकं धावसि पृथमानः ।  
 असि भग्नो असि द्रुतस्य द्रुतासि मुघवा मुघवद्धय इन्दो ॥५५॥

utá na ená pavayá  
 pavasvádhi śruté śraváyyasya tirthé | shashṭiṇī sahásra nai-  
 gutó vásuni vríkshánu ná pakvánu dhúnavad ránaya | 53 |  
 mahímé asya vríshanáma śushé mañscatve va prísane vā  
 vādhatre | ásvapáyan nigútaḥ sncháyae cípamitráni ápacíto  
 acetah | 54 | sámu trí pavitrā vítatánu eshy ánu ekam dhá-  
 vasi püyámánah | ási bhágó ási datrásya dátási maghává  
 maghávádbhya indo | 55 | 21 |

While being filtered and purified, bring us celestial treasures; bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing. 51

O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services. 52

O worthy of renown, flow on for us, pure and filtered, at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversaries. 53

Eagerly do we pray for these two great rewards : the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand-to-hand fight; it puts the foes to sleep and drives them away; may you, O divine elixir, drive away the unfriendly and unbelievers. 54

You flow forth unto three outstretched filters; you hasten to all of them, one by one in turn; you are auspicious; you are donor of gifts, O divine elixir; you are much more liberal and munificent than any other affluent. 55

॥२२॥ एष विश्ववित्पवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।  
 द्रृप्साँ ईर्यन्विदथेऽविन्दुर्विं वासुमव्यं समयाति याति ॥५६॥  
 हन्दुं रिहन्ति महिषा अदेव्याः पुदे रेभन्ति कवयो न गृथ्याः ।  
 हिन्वन्ति धीरा दुश्मिः क्षिपान्ति समञ्जते रूपमूर्पां रसेन ॥५७॥  
 त्वयो वृयं पवमानेन सोम भरे कृतं वि चिनुयाम् शश्वत् ।  
 तज्ञो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत व्यौः ॥५८॥

eshā viśvavít pavate manīshí sómo viśvasya bhúvanasya  
 rājā | drapsáni iráyan vidáthbeshv índur ví várām ávyam  
 samáyati yati ॥ ५६ ॥ índum ribanti mahishá ádabdhäh padé  
 rebhan्ति kaváyo ná grídhrah | hinvánti dhírā dasábhiḥ  
 kshípabhiḥ sám añjate rūpám apám rásena ॥ ५७ ॥ tváyā  
 vayám pávamanena soma bhátre kritám ví cinuyáma śá-  
 svat | tám no mitró várūpo māmahanitám áditih síndhuḥ pri-  
 thiví utá dyaúḥ ॥ ५८ ॥ २२ ॥

## ( ९८ ) अष्टवर्ततमं सूक्तम्

(१-१२) द्वादशर्ज्यस्य सूक्तस्य वार्षीगिरोऽम्बरीयो भारद्वाजं ऋजिष्या च ऋषी । पवमानः सोमो देवता ।  
 (१-१०, १२) प्रथमादिदशर्च द्वादशयाश्चानुष्टुप्, (११) एकादश्याश्च वृहती छन्दसी ॥

॥२३॥ अभि नो वाजुसातमं रुयिर्मष पुरुस्पृहम् ।  
 इन्द्रो सुहस्रभर्णसं तुविद्युम्नं विभ्वासहम् ॥१॥  
 परि प्य सुवानो अव्ययं रथे न वर्मीव्यत ।  
 इन्दुरुभि द्रुणो हिनो हियानो धारभिरक्षाः ॥२॥

98.

Abhí no vajasátamam̄ rayim̄ arsha purusprīham | índo  
 sahásrabharṇasam̄ tuvidyummam̄ vibhvasáham || 1 || párī  
 shyā suvanō avyayam̄ ráthe ná várñavýata | índur abhí<sup>1</sup>  
 drúpa hitó hiyanó dhárabhīr akshäh || 2 ||

This all-knowing sage, the elixir of divine life force, the sovereign of the whole world, flows forth; distilling its drops at the holy places this elixir passes to the cosmic fleecy filter from both sides. 56

The adorable, unassailable divine elements sip the divine elixir; they hail it at its station like worshippers coveting for wealth; the skilful priests send forth the elixir after cleansing them with ten fingers : they anoint its body with waters (i.e. the effused elixir is mixed with waters). 57

O elixir, may we ever, with you, effused, pure and filtered, as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us. 58

## 98

Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes. 1

When effused, the elixir of divine life force, flows to the cosmic woollen filter, as a well-protected warrior in a chariot covered in mail. In the midst of chants of hymns the wooden casks pour it on the filter and the clear sap flows out in streams. 2

परि ष्य सुवानो अक्षा इन्द्रद्वये मदच्युतः ।  
 धारा य ऊर्ध्वो और्ध्वे भाजा नैति गव्ययुः ॥३॥  
 स हि त्वं देव शश्त्रे वसु मतीय द्राशुषे ।  
 इन्द्रो सहस्रिणं रथं शनात्मानं विवासमि ॥४॥  
 वृथं तै अस्य वृत्रहन्वस्ते वस्त्वः पुरुस्पृहः ।  
 नि नेदिष्टतमा इषः स्थाम् सुवस्त्याधिगो ॥५॥  
 ह्रियं पञ्च स्वयंशसुं स्वसारे आदिसंहतम् ।  
 श्रियमिन्द्रस्य काम्यं प्रस्त्रापयन्त्युभिणम् ॥६॥

pári shyá suvánó  
 aksha indur ávye mádaeyutah | dhárā yá urdhvó adhvare  
 bhrajá naiti gavyayúh || 3 | sá hí tvám̄ deva sásyate vásu  
 mārtaya daśishe | índo sahasrínām̄ rayim̄ satátmānām̄ vi-  
 vasasi || 4 || vayám̄ te asyá vrītrahān vásvo vásval̄ purusprí-  
 bah | ní nedishthataamā isháh syáma sumiásyādhrīgo || 5 ||  
 dvir yám̄ páñca sváyasam̄ svásāro ádrisam̄hatam | pri-  
 yám̄ indrasya kámyam̄ prasnápáyanty ûrmínām̄ || 6 || 23 ||

२४॥

परि त्यं हर्यतं हरि बुभुं पुनन्ति वरेण ।  
 यो देवान्विश्वौ इत्परि मदेन सुह गच्छति ॥७॥  
 अस्य वो द्विवसा पान्तो दक्षसाधनम् ।  
 यः सुरिषु श्रवो बृहद्वये स्वर्णी हर्यतः ॥८॥  
 स वां यज्ञोषु मानवी इन्दुर्जनिष्ठ रोदसी ।  
 देवो देवी गिरिष्ठा अस्त्रेऽन्तं तुविष्वणि ॥९॥

pári tvám̄ haryatámp hárūm babbhrúm pumanti várēṇa |  
 yó deván vísván ít pári mādena sahá gáchati || 7 || asyá vo-  
 hy ávasá pánto dakshasádhamam | yáh sūrīshu śrávo bri-  
 hád dadhé svár ná haryatáh || 8 || sá vám̄ yajñéshu mānavi  
 indur janishiṭa rodasi | devó devi girishthá áśredhan tam̄  
 tuvishváni || 9 ||

The shining elixir, being effused, flows through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds. ,

O divine elixir, you grant riches, thousand-fold and hundred-fold treasure, to every one who offers libations. 4

O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance. 5

The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister-fingers give bath to the elixir plant. 6

It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. 7

May you drink this strengthening elixir which is loved by all and is brilliant like the sun, and which bestows abundant strength upon its worshippers and enlightened persons. 8

O divine heaven and earth, the well-wisher of the mankind, this elixir plant grows at your sacrifice; it is radiant and abides in hilly tracts; priests express it at the ceremony, where hymns are chanted with sweet rhythm.,

हन्द्राय सोमं पातवे वृत्रसे परि षिव्यसे ।  
 नरे च दक्षिणावते देवाय भदनुसदैः ॥१०॥  
 ते प्रलासो व्युष्टिषु सोमाः पूवित्रे अक्षरन् ।  
 अप्रोथन्तः सनुतहुरश्चितः प्रातस्ताँ अप्रचेतसः ॥११॥  
 तं सखायः पुरुरुचं यूयं वृयं च सूर्यः ।  
 अश्याम् वाजगन्ध्यं सुनेम् वाजपस्त्यम् ॥१२॥

índrāya soma pátave vṛitraghné pári shic-yase | náre ca dákshipāvate deváya sadanásáde || 10 || té pratnáso vyùshṭishu sómāḥ pavítre aksharan | apapróthan-taḥ sanutár huraścítah prätás tāñ ápracetasaḥ || 11 || tám sakħāyah purorúcam yūyám vayám ca sūráyah | asyáma vājagandhyam sanéma vājapastyam || 12 || 24 ||

( १० ) नवनवितम् सूक्तम्

(१-८) अष्टर्चस्थात्य सूक्तम् कायपौ रेभसूत्रं कर्ती । पवमानः सोमो देवता । (१) प्रथमर्चो शृहती,  
 (२-८) द्वितीयादिसमानाकालानुषृप् उन्दसी ॥

॥२५॥

आ हर्यताय धृण्णवे धनुस्तन्त्रन्ति पौस्थम् ।  
 शुक्रां वृयन्त्यसुराय निर्णिजं विपामग्रे महीयुवः ॥१॥  
 अधे क्षपा परिष्कृतो वाजाँ अभि प्र गाहते ।  
 यदी विवस्वतो धियो हरि हिन्दन्ति यातवे ॥२॥

99.

Á haryatáya dhřishṇáve dhánus tanvanti paúnsyam |  
 sukram vayanty ásuráya nírnijam vipám ágrē mahiyúvah | 1 || ádha kshapá párishkrito vājān abhí prá gāhate | yádī vivásvato dhíyo hárim hinavánti yátave || 2 ||

O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage. 10

Those eternal elixirs flow into the cosmos at the morning hours, driving away the evil-minded wicked; these elixirs are filtered at the early dawn. 11

May you and we, O friends, enjoy the bright, fragrant and enlivening elixir; may we have the comforts of boarding and lodging. 12

People stretch the bow of manly vigour to obtain the blessings of this beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise persons to clarify the mighty elixir. 1

And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers). 2

तमस्य मर्जयामसि भद्रो ये इन्द्रपातमः ।  
 ये गावे आसाभिर्दधुः पुरा नूनं च सूरयः ॥३॥  
 तं गाथया पुराण्या पुनानभ्यनूषत ।  
 उतो कृपन्त धीतयो देवानां नाम विश्रतीः ॥४॥  
 तमुभागमव्यये वारे पुनन्ति धर्णसिम् ।  
 दृतं न पूर्वचित्तये आ शासते मनीषिणः ॥५॥

tám asya mar-  
 jayāmasi módo yá indrapátamah | yám gáva āsábhír da-  
 dhúḥ purá nūnám ca sūrayah || 3 || tám gáthaya purāṇyá  
 punānám abhy ànūshata | utó kripanta dbítáyo devánám  
 náma biblratih || 4 || tám ukshámāṇam avyáye váre punanti  
 dharṇasim | dütám ná pūrvácittaya á sásate manishínah  
 || 5 || 25 ||

॥२६॥

स पुनानो मदिन्तमः सोमश्चमूषु सीदनि ।  
 पृश्नौ न रेते आदधृत्यतिर्वचस्यते ध्रियः ॥६॥  
 स मृज्यते सुकर्मभिर्देवो देवेभ्यः सुतः ।  
 विदे यदासु संददिर्महीरुपो वि गाहते ॥७॥  
 सुत इन्दो पुवित्र आ नृभिर्यतो वि नीयसे ।  
 इन्द्राय मत्सरिन्तमभ्यमूष्णा नि धीदसि ॥८॥

sá punāno madíntamah sómaś camúshu sīdati | pasaú  
 ná réta adádhat páti vacasyate dbiyáḥ || 6 || sá mrijyate  
 sukármabhir devó devébhyah sutáḥ | vidé yád āśu samda-  
 dír mahír apó vi gähate || 7 || sutá indo pavitra á nríbbhir  
 yató vi nīyase | indrāya matsaríntamás camúshv á ní sbī-  
 dasi || 8 || 26 ||

We purify the sap of that elixir which is exhilarating and fit for the assimilation of the resplendent self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir, and wise men chant hymns of praise).<sup>3</sup>

They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it.<sup>4</sup>

They, the men of thinking, purify through the cosmic woollen filter the elixir, supporter of all, and sprinkled with milk and waters. They instruct it in advance, as a forethought, as taking it to be a messenger to bear their names in the morning prayers.<sup>5</sup>

The most exhilarating elixir, being purified, alights on the cosmic vessels; it puts its seed (in the cosmic vessels) as it were to impregnate the heifer. Placed in the pitchers, as this protector of intellect is invoked by the hymns.<sup>6</sup>

Effused for the divines, the Lord elixir is cleansed by the skilful priests; it is recognised amongst the people as the giver of riches, and as such, it plunges into the mighty cosmic waters.<sup>7</sup>

When effused, and collected by the priests, O elixir, you are taken to the cosmic filter; you are poured in the cups for the aspirant, giving him the sublimest joy.<sup>8</sup>

( १०० ) न ततम् सूक्तम्

( १-० ) नवर्णस्यास्य सूक्तस्य काशयपौ रेभस्तनू ऋषी । पवमानः सोमो देवना । अनुष्टुप् छन्दः ॥

॥२.७॥

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम् ।  
 वृत्सं न पूर्वे आयुनि जातं रिहन्ति मातरः ॥१॥  
 पुनान् इन्द्रवा भरे सोमं ह्विवर्हसं श्रयिष् ।  
 त्वं वसूनि पुष्यसि विश्वानि द्वाशुषो गृहे ॥२॥

100

Abhī navante adrūhah priyām īndrasya kāmyam | vat-sām ná pūrva áyuni jātām ribanti mātārah || 1 || punānā īndav ā bhara sóma dvibárhasam rayim | tvām vásūni pushyasi vísavāni dāśúsho grihé || 2 ||

त्वं धियं मनोशुजं सृजा वृष्टिं न तन्युतुः ।  
 त्वं वसूनि पर्थिवा द्विव्या च सोमं पुष्यसि ॥३॥  
 परि ते जिग्युषो यथा धारा सुतस्य धावनि ।  
 रंहमाणा व्यव्ययं वारं वाजीवे सानुसिः ॥४॥  
 क्रत्ये दक्षाय नः कवे पवस्य सोमं धारया ।  
 इन्द्रोय पातवे सुतो मित्राय वरणाय च ॥५॥

tvām dhíyam mano-  
 yújam srijā vrishṭim ná tanyatuh | tvām vásuni párthivā  
 divyā ca soma pushyasi || 3 || pári te jigyúsho yathā dhārā  
 sutasya dhāvati | ráñhamāñā vy àvyáyam vārau vājíva sā-  
 nasih || 4 || krátve dákshāya nah kave pávasva soma dhá-  
 rayā | índrāya pátave sutó mitráya várundāya ca || 5 || 27 ||

The faultless cosmic waters approach the elixir, which is dear to the sun and beloved of all; just as the mothers (the cows) like the new-born calf at the early part of the life, similarly, the enlightened persons, free from malice, enjoy the elixir, the favourite of the aspirant and liked by all. 1

O divine elixir, when purified, bring us the riches of both worlds; may you foster all treasures in the house of the donor. 2

May you set free the stream of the elixir, rapid as thought, just as the cloud releases the rain; O elixir, may you foster the treasures, terrestrial and celestial both. 3

Your stream, when effused, is swift-flowing and bountiful; it rushes through the cosmic filter like a swift horse who wins prize on a chariot-race). 4

O sagacious cosmic elixir, flow in a stream for our enlightenment and invigoration; you are poured forth for the joy of lightning, the sun and the ocean. 5

॥२८॥

पवस्व यात्रासतमः पवित्रे धारया सुतः ।  
 इन्द्राय सोम् विष्णवे देवेभ्यो मधुभत्तमः ॥६॥  
 त्वां रिहन्ति मातरो हरि पवित्रे अहुहः ।  
 वृत्सं जातं न धेनवः पवमान विधर्मणि ॥७॥  
 पवमान महि अवश्चित्रेभिर्यासि रश्मिभिः ।  
 शर्षुन्तमासि जिघसे विश्वानि दाशुषो गृहे ॥८॥  
 त्वं यां च महित्रत पृथिवीं चाति जग्निषे ।  
 प्रति द्रापिमसुखथः पवमान महित्वना ॥९॥

pávasva vājasātamah pavitre dhārayā sutāḥ | īndraya  
 soma vishnave devébhyo mādhumattamah || 6 || tvām ribanti  
 mātāro hārim pavitre adrūhah | vatsām jātām nā dhenavah  
 pávamāna vīdharmāṇi || 7 || pávamāna māhi śrāvaś citrébhīr  
 yāsi rasmibhīḥ | sārdhan tāmānsi jīghnase viśvāni dāśūsho  
 gribē || 8 || tvām dyām ca mahivrata prithivīm cāti jabhri-  
 she | prati drāpim amuñcathāḥ pávamāna mahitvanā  
 || 9 || 28 ||

( १०१ ) एकोस्त्रशतम् लक्षण

(१-१) वोडशार्चस्यान्य सूलस्य (१-३) प्रयमादित्यव्य यात्राश्चिरन्धीन्गु; (३-६) चतुर्धर्यादित्यस्य  
 नाशुषो यथाति; (७-९) सप्तम्यादित्यव्य राजार्पितांशो नहुप; (१०-१२) दशम्यादित्यव्यस्य  
 सांवरणो मनु; (१३-१६) त्रयोदश्यादित्यव्यस्य च वैश्वामित्रो वाच्यो वा  
 प्रजापतिक्रत्यः । ववमानः सोमो देवता । (१, ४-६)  
 प्रथमचर्थतुर्व्यादित्योदशानाशाशुषुप्, (८-९)  
 द्वितीयादीययोश्च गायत्री छन्दसी ॥

पुरोजितीवो अन्धसः सुनाय मादयित्वै । अयु श्वानं श्रथिष्टन् सखायो दीर्घजिह्वयम् ॥१॥

Flow onward, O elixir, the giver of food; flow on to the cosmic filter in a stress, when effused; O elixir, you are most sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment. 6

O golden-hued flowing elixirs, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf. 7

O flowing elixir, you traverse the vast firmament with a variety of rays, that surround you; you drive with valour all the glooms away at the house of the liberal donor. 8

O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty. 9

O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory. 1

यो धारंया पावक्या परिप्रस्यन्दते सृतः । इन्दुरश्चो न कृत्यः ॥२॥  
तं दुरोषम् भी नरः सोमै विश्वाच्या धिया । यज्ञं हिन्तुस्त्यद्विभिः ॥३॥

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।  
पवित्रवन्तो अक्षरन्देवान्तच्छन्तु वो मदाः ॥४॥  
इन्दुरिन्द्राय पवत् इति देवासो अब्रुवन् ।  
वाचस्पतिर्मखस्यते विश्वस्येशान् ओजसा ॥५॥

yó dhárayā pāva-  
káyā pariprasyándate sutáḥ | índur áśvo ná kṛitvyah | 2 ||  
tám durósham abhí nárah sómaṁ visvácy a dhiyā | yajñám  
hinvanty ádribbiḥ | 3 | sutáso mádhymattamáḥ sómā ín-  
drāya mandináḥ | pavítravanto aksharan deván gachantu  
vo mádáḥ | 4 | índur indrāya pavata iti deváso abruvan |  
vācás páti makhasyate visvasyésāna ójasā | 5 | 1 ||

॥२॥

सहस्रधारः पवत् समुद्रो वाचमीङ्ग्यः ।  
सोमः पती रथीणां सखेन्द्रस्य द्विवेदिवे ॥६॥  
अयं पूषा रथिर्भगः सोमः पुनानो अर्थति ।  
पतिर्विश्वस्य भूमनो व्यरुद्धदोदसी उभे ॥७॥  
समु प्रिया अनूषत् गावो मदाय घृष्ययः ।  
सोमासः कृष्टते पुथः पवमानास् इन्दवः ॥८॥

sahásradhāraḥ pavate samudrō vacamīnhayāḥ | sómaḥ  
páti rayinám sákhéndrasya divé-dive || 6 || ayám pūshā ra-  
yir bhágah sómaḥ punānó arshati | páti visvasya bhuúmano  
vy àkhyad ródasi ubhé || 7 || sám u priyā anushata gavo  
mádāya ghrishvayaḥ | sómāsaḥ kriṇvate patháḥ pávama-  
nasa índavaḥ || 8 ||

The elixir, effused and active, flows in a purifying stream; like a speedy horse, it comes flowing hitherwards. 2

The priests, with all comprehending intelligence, express and squeeze out under stones, the elixir, adorable and unassailable. 3

The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also. 4

The devout worshippers say, "O divine elixir, flow forth for the aspirant, the resplendent self"; it is the lord of speech, sovereign of all by its might, and worthy of our adoration. 5

The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows day by day. 6

This divine elixir, being purified, hastens (to the pitcher): it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth. 7

The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow). 8

य ओऽिंशुस्तमा भर पवमान श्रुवायैम् ।  
 यः पञ्चं चर्षणीर्गभि रथं येन वनामह ॥१॥  
 सोमाः पवन्त इन्द्र्योऽसम्भ्ये गातुपित्तमाः ।  
 मित्राः सुवाना अरेपस्तः स्वाध्यः स्वर्विदः ॥२॥

yā ojishthas tám á bhara pavamata sra  
 vāyyam | yāḥ pāñca carshaniḥ abhi rayoḥ yēna vanamahau  
 || 9 || sómaḥ pavanta īdavo 'smabhyam gatuvittamaḥ | ni  
 trāḥ suvanā arepasaḥ svadhyāḥ svarvidah || 10 || : ||

३१

सुष्वाणासो व्यद्रिभिश्चितना गोरधि त्वचि ।  
 द्वैषमसम्भ्यमभितः समस्वरन्वसुविदः ॥११॥  
 एते पूता विष्पश्चितः सोमासो दध्याशिरः ।  
 सूर्योसो न दर्शनामो जिग्नवो ध्रुवा ध्रुते ॥१२॥  
 प्र सुन्वानस्यान्धसो मनो न ध्रुत तद्वचः ।  
 अपु शान्तमरुधसै हृता सुखे न सृग्रवः ॥१३॥  
 आ जामिरत्कै अव्यत मुजे न पुत्र ओण्योः ।  
 सरज्ञारो न योषणां व्रूरो न योनिमामदम् ॥१४॥

sushvāṇāśo vy adribhiṣ citāna góṛ ádhi tvacī | isham  
 asmābhyam abhitah sām asvaran̄ vasuvidah || 11 || etē putā  
 viṣṭeṣitah sómaso dādhyāśirah | sūryāśo nā darsatāśo ji-  
 gatnāvo dhruvā ghrité , 12 , pṛā sunvanasyāndhaso mārtō  
 nā vrīta tād vācaḥ | ápa śvānam aradhāśum̄ hatā makhaṇ  
 nā bhṛigavah || 13 || á jaṇīr átke avyata bhujē nā putrā  
 onyoh | sāraj jārō nā yóshāṇām̄ varō nā yōniṁ usādām  
 || 14 ||

O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people and whereby we may obtain riches. 9

The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened. 10

Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides. 11

These filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving, firm in the waters, are brilliant as the sun. 12

Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones drive off this villain. 13

Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved; like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher). 14

स वीरो दक्षसाधनो वि यस्तस्तम् गंदसी ।  
हरिः पुवित्रे अव्यत वेधा न योनिमासदम् ॥१५॥  
अव्ययो वारेभिः पवते सोमो गव्ये अधि त्वचि ।  
कनिकदुदृष्टा हरिरिन्द्रस्याभ्यैति निष्कृतम् ॥१६॥

sá viró dakshasádhano ví yás tastambha ródasi | há-  
riḥ pavitṛe avyata vedhá ná yóum asádām ॥ 15 ॥ ávya vá-  
rebhiḥ pavate sómo gávye ádhī tvací | kánikradad vṛishā  
hárir índrasyābhī eti nishkritám ॥ 16 ॥ ३ ॥

( १०२ ) द्वशुभूततम्य सूक्तम्

( १-८ ) अष्टर्चस्याम्य मूलम्याम्यस्ति क्रियः । पवमानः सोमो देवता । उष्णिक छन्दः ॥

102) क्राणा शिशुर्भीनो हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदधे द्विता ॥१॥  
उपे त्रितस्य पाप्योद्दुरभक्तं यदुहो पुदम् । युजस्य सुस धामभिरधे प्रियम् ॥२॥  
त्रीणि त्रितस्य धारया पृष्ठेवरेया रथिम् । मिमीति अस्य योजना वि सुक्रतुः ॥३॥  
जुज्ञानं सुस मानरे वेशमंशासत श्रिये । अृयं धूवो रथीणां चिकेत यत् ॥४॥  
अस्य ब्रते सुजोर्वसो विश्वे देवासो अद्रुहः । सप्तर्हा भैवन्ति रन्तयो जुषन्त यत् ॥५॥

## 102.

Krāṇā śisur mahinām hinavām ritásya didhitim | vís̄va  
pári priyá bhuvad ádha dvitá ॥ 1 ॥ úpa tritásya paśhyor  
ábhakta yád gáha padám | yajñásya saptá dháma bhír ádha  
priyám ॥ 2 ॥ tríji tritásya dháraya prishthéshv étaya ra  
yím | mīnute asya yójana ví sukrátuh ॥ 3 ॥ jajñanám saptá  
mātaró vedhám asásata śriyé | ayám dhruvó rayamápi ei-  
keta yát ॥ 4 ॥ asyā vraté sajóshaso vís̄ve deváso adrúbah ॥  
spárhá bhavanti rántayo jushánta yát ॥ 5 ॥ ४ ॥

The golden-hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house. 15

The elixir flows purified by the cosmic fleecy filter, placed at a height; it comes out roaring on the cowhide; the showerer, the green-tinted goes to the abode of the aspirant, the resplendent self. 16

## 102

Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven. 1

When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice. 2

May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts knows fully well the measure of his plan. 3

The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches. 4

All noble persons, pledged to the divine elixir and devoid of malice, assemble together at the sacred rite to participate in enjoyment of the elixir. They are to be envied, for they are delightfully absorbed in it. 5

यर्मा गर्भेनुतावृधो दृगे चासुमजीजनन् । कविं मंहिष्मुमच्चरे पुरुष्पृहम् ॥६॥  
मर्मार्चने अभि तमनो यद्दी क्रृतस्य मातरा । तन्याना यज्ञामानुष्यदञ्जने ॥७॥  
कल्वा शुक्रभिरथभिर्कृष्णोरपे व्रजं दिवः । हिन्वन्नुतस्य दीधितिं प्राध्वरे ॥८॥

yám i gárbham ritavídho drisé cárumi ájijanan | kavim  
mánhishtlam adhvare puruspríbam ॥ 6 ॥ samemé abhí<sup>m</sup>  
tmána yahví ritásya mātárā | tanvamá yajñám anushág yád  
anjaté ॥ 7 ॥ krátva sukrébbhir akshábhir ḥinór ápa vrajam  
diváḥ | hinvánn ritásya dídhití pradhvaré ॥ 8 ॥ 5 ॥

( १०३ ) व्युत्तरशतम् सूक्तम्

( १ ६ ) पद्मचार्य युक्तग्राम्यन्वितम् प्रसिः । पवमानः सोमो देवता । उष्णिक छन्दः ॥

प्र पुनानाय वेधसे सोमाय वचु उद्यतम् । भूतिं न भेग मुतिभिर्जुंजेष्टे ॥१॥  
परि वागण्यव्यया गोभिरञ्जानो अर्षति । त्री पुधस्या पुनानः कृषुते हरिः ॥२॥  
परि कोऽग्ने मधुश्रुतमव्यये वारे अर्षति । अभि वाणीर्कर्षीणां सुस नूषत ॥३॥  
परि णेता मर्त्यानां विश्वदेवो अदाभ्यः । सोमः पुनानश्चम्योर्विशदरिः ॥४॥

103.

Prá punanáya vedháse sómáya váca úlyatam | bhritim  
ná bharā matibhir júyoshate ॥ 1 ॥ pari várany avyáyá gó-  
bhír anjánó arshati | tri shadhbástha punanáḥ kriṇute háriḥ  
॥ 2 ॥ pári kósani madhuséutam avyáye várē arshati | abhi  
vápiर रिशिनाम् saptá nūshata ॥ 3 ॥ pári णेता mafinám visvá  
devo ádabhyah | sómáḥ punanás eamvör viṣad dháriḥ ॥ 4 ॥

The germ, which the augmenters of the rite, bring forth at the sacrifice, is lovely to look upon, is intelligent, most adorable, and desired by many. 6

It of its own will goes to the great parents of the sacrifice, the unseparated ones, heaven and earth. At the ceremony, the priests duly anoint it with waters. 7

O elixir, by your act and by your eye-like brilliance, drive away the darkness from the sky and effuse into the sacrifice your juice, the lustre of the rite. 8

## 103

Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises. 1

Blending with milk and curds, the elixir rushes through the cosmic fleecy filter; the golden-hued elixir, when purified, rests in three regions (in the triangle of the heart—the seat of emotions, enlightenment and bliss). 2

The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacle; the seven metres of the hymns praise it. 3

The divine elixir is the evoker of intellect; all Nature's bounties are comprehended; it is unassailable, and is green-tinted. When filtered, may it come to rest in the cups. 4

परि देवीरनु स्थधा इन्द्रेण याहि सम्भवः । पुनानो वाघदाप्रदिमर्मत्यः ॥५॥  
परि सत्तिर्न वाजयुर्देवो देवेभ्यः सुतः । व्यानशिः पवर्मानो वि धावति ॥६॥

pári daivir ánu svadhá indreṇa yahi sarátham | punánó vā-  
ghád vagbhádbhir ámartyah || 5 || pári sáptir ná vajayúr devó  
devébhyaḥ sutáḥ | vyanasih pávamano ví dhavati || 6 ||

[ अथ नपमोऽनुवाकः ॥ ]

( १०४ ) चतुर्थगतततमं मूलम्

. १८८ ८। पहुचन्नयात् य सृजन्य काष्ठौ पवर्तनार्ददौ काश्यथौ दिवषिङ्गिन्याचम्भर्मौ वा ऋषिके ।

पवमानः सोमो देवता । उप्यकृ छन्न ॥

१९१ सखायु आ नि धीदत पुनानायु प्र गायत । शिर्षो न युह्नौः परि भूषत श्रिये ॥१॥  
समी वन्मं न सातृभिः सृजता गयसाधनम् । देवावशः मद्भुमि द्विश्वसम् ॥२॥  
पुनाना दक्षसाधनं यथा शर्धीय वीतये । यथा मित्राय वरुणाय इंतमः ॥३॥  
अस्मव्य त्वा वसुविद्मभि वाणीरनृषत । ग्राभिष्टे वर्णमुभि वास्यामसि ॥४॥  
स नौ मदानां पत इन्दो देवप्तरा असि । ग्रन्थेव सर्वे गातुवित्तमो भव ॥५॥  
सनेमि कृष्य समदा रक्षसं के चिदुत्रिणम् । अपादेवं द्वयुमहो युयोधि नः ॥६॥

#### 104.

Sákhäya á ní shídata punanáya prá gayata | sámum ná  
yajñaiḥ pári bhúshata śriyé || 1 || sámi i vatsápi ná matrí-  
bhiḥ śrijáta gayasádhanam | devavyámi málam abhí dvísa-  
vasam || 2 || punáta dakshasádhanam yátha sárdhaya vitáye |  
yátha mitráya várunaya sáptamah || 3 || asmábhyam tvā  
vasuvídám abhí vásur anushata | góbbhish té várnam abhí  
vasayamasi || 4 || sú no madanám pata fido devápsarā asi |  
sákheva sákhye gátuvittamo bhava || 5 || sánemi kṛidby  
ásmád á rakshá aní kám cid atrínam | ápádevam dvayum  
áño yuyodbi naḥ || 6 || 7 ||

Proceed, O immortal, in the same chariot (in the same cavity) in which the self is seated to the celestial divine powers. Having been purified by priests, you have become pure and purifier. 5

Like a courser, who shows his strength, the divine elixir, effused for the divine elements; flows when purified and spreads widely in all directions. 6

## 104

Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings to beautify it as parents decorate a baby. 1

Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual. 2

Purify and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction. 3

For us, do the hymns glorify you, the giver of wealth; we clothe your form with milk and curds (cow products). 4

O divine elixir, you are the king among all joy-giving elixirs; may you be our true guide as a friend to a friend. 5

May we cherish your friendship as if from the earliest times; drive away from us the voracious, the wicked, the impious, the godless, the double-dealer. Please keep sin and evil also far away from us.

( १०५ ) पर्वीतपानवं सूक्तम्

( १६ ) पद्मचल्यास्य मृतस्य काण्डौ पर्वतनाशदाश्ची । पर्वताः सोमो इतता । उविक्षु छन्दः ॥

१५० तं वैः सर्वायो मढाय पुनानमभि गायत । शिशुं न युज्जौः स्वदयन्त गतिभिः ॥१॥  
संवृत्स इव मातृभिरिन्दुर्किञ्चानो अंज्यते । देवावीर्मदो मृतिभिः परिष्कृतः ॥२॥

105.

Tám vah̄ sakhäyo mādāya punamām abhi gayata | śisum  
ná yajñaiḥ svadayaanta gūrtibhiḥ । sám vatsá iva mā-  
trībhīr índur hinvánō ajyate | devāvir mādo matibbiḥ pā-  
riśkṛitah ॥ 2 ॥

अयं दक्षाय साधनोऽयं शशीय वीतये । अयं देवेभ्यो मधुमत्तमः सृतः ॥३॥  
गोभृत्ता इन्द्रो अश्वत्सुनः सुंदक्ष धन्व । शुचिं ते वर्णमधिं गोषु दीधरम् ॥४॥

ayám dákshäya sádhano 'yám śárdhaya vi-  
táye | ayám devébhyo mālhumattamah̄ sutáh ॥ 3 ॥ góman  
na indo ásvavat sutáh sudaksha dhanva | śúcim̄ te várnam  
ádhí góshu dīdharam ॥ 4 ॥

स नो हरीणां पत् इन्द्रो देवप्रमत्तमः । मरेव उ सर्वे नर्यो रुचे भव ॥५॥  
सनैमि त्वम्मदाँ अंदेवं कं चिदुत्रिणम् । साह्लाँ इन्द्रो परि वाधो अपै द्वयुम् ॥६॥

sá no harinām pata indo devá-  
psarastamah̄ | sákhēva sákhye náryo rucé bhava ॥ 5 ॥ sá-  
nemi tvám asmád áñ ádevam̄ káñ eñ atrinām̄ | sahváñ  
indo pári bádho ápa dvayum̄ ॥ 6 ॥ ८ ॥

O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations. 1

The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is the protector of the enlightened one, the exhilarator, and is glorified by our praises. 2

This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones. 3

O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to it. 4

O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend. 5

May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us. and drive off those who are engrossed in sin. 6

( २०६ ) पवुत्तरशततम् सूक्ष्म्

(१-१४) उनुदेशाच्चम्यास्य सूक्ष्म्य (१-३, १०-१५) प्रथमादिनवस्य वास्त्वादिपञ्चानाम् चाक्षुपोऽप्नि:

(४-६) चतुर्थ्यादितृतृष्ण्य मानवश्च नः (७-९) मतस्यादितृष्ण्य चाप्तस्तो मनुक्तेयः ।  
पवसानः सोमो देवता । उप्यिह छन्दः ॥

१०६॥ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टी जानास इन्द्रवः स्वर्विदेः ॥१॥  
अ॒यं भग्य मानुसिग्निद्वयं पवते गुनः । सोमो जैव्रस्य चेतनि यथा विदे ॥२॥  
अ॒स्येदिन्द्रो मदेष्वा ग्रामे गृह्णात मानुग्मम । वज्रं च वृषणं भरतमप्सुजित् ॥३॥  
प्रधन्वा सोम जागृत्विग्निद्वयेन्द्रो परि स्व । द्युमन्ते शुभ्रमा भरा स्वर्विदेः ॥४॥  
इन्द्राय वृषणं मदुं पवस्व विश्वदर्शनः । महस्यामा पथिकुद्दिच्छृणः ॥५॥

## 106.

Índram ácha sutā imē vríshanam yantu hárayah |  
śrushtī játasa índavaḥ svarvídah ॥ 1 ॥ ayám bhárāya sā-  
nasír índrāya pavate sutáḥ | sómo jaítrasya cetati yáthā  
vidé ॥ 2 ॥ asyéd ídro mádeshv á grábháṁ gribhñita sāna-  
sím | vajram ca vríshanam bharat sám apsujit ॥ 3 ॥ prá-  
dhanvā soma jágrivir índrāyendo pári srava | dyumántam  
súshmam á bhara svarvidam ॥ 4 ॥ índrāya vríshanam má-  
dam pávasva viśvádarśataḥ ॥ sahásrayámā pathikríd vica-  
kshanáḥ ॥ 5 ॥ ७ ॥

१०७॥ अ॒स्मभ्ये गानुवित्तमो देवेभ्यो मधुमत्तमः । मुहस्ते याहि प॒थिभिः कनिकदत् ॥६॥  
पवस्व देवर्तीतय इन्द्रो धारोभिरोजसा । आकुलशं मधुमत्तसोमनः सदः ॥७॥  
तवे द्रृप्ता उद्ग्रुत इन्द्रं मदाय वावृशुः । ल्या देवासो अ॒मृतायु कं पंपुः ॥८॥

asmábhyam gátuvítta mo devébhyo madhumattamah | sa-  
hásram yahi pathibhiḥ kánikradat ॥ 6 ॥ pávasva devávitaya  
índo dhárābhir ójasa | a kalásam madhumán soina nah  
sadaḥ ॥ 7 ॥ táva drapsá udaprúta índram madaya vavri-  
duḥ | tvám deváso amrítaya kám papuh ॥ 8 ॥

May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings. 1

This effused elixir is an inspirer in putting a fight (against evils and evil doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self, just as it thinks of others. 2

In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantine will power, the showerer of benefits. 3

Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength. 4

Pour forth for the inner self the exhilarating sap of divine bliss; verily, you are charming, a tracer of fresh paths, the finder of the right ones. You are a showerer of blessing and all-beholding. 5

You are the best finder of paths for us, and the sweetest beverage for the divines; may you, roaring loudly, come to us by the thousand paths. 6

O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart). 7

Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality. 8

आ नः सुनास इन्द्रवः पुनाना धावता रुयिम् । अ॒प॒ष्टवा॑वा॒ं गीत्वा॑पः स्वर्विद॑ः ॥१॥  
गोमः पुनान् उर्भिणाऽथ्यो वारं च धावति । अग्ने॑वाचः पवमानः कनिकदत् ॥१०॥

ā nah sutāsa  
indavaḥ punanā dhāvatā rayim | vṛishṭidīyayo rityāpaḥ  
svarvīdah | 9 | sómaḥ punanā ūrmīñāvyo vāram ví dhāvati |  
āgre vācāḥ pāvamānah kānikradat || 10 || 10 ||

॥११॥ धीभिहित्वन्ति वाजिनं वने कीक्लन्तमल्यविम् । अ॒भि त्रिपृष्ठं मूनयुः समस्वरन् ॥११॥  
असर्जि कूलशीं अ॒भि मी॒ल्हे सम्मिन्वाजयुः । पुनानो वाचै जूनयौजसिष्यदत् ॥१२॥

dhibbīr hinventi vājīnaiḥ vāne krīlantam átyavim | abhī<sup>1</sup>  
tripṛishthām matāyah sām asvaran | 11 | ásarjī kalāśāñ abhī<sup>2</sup>  
milhē sáptir nā vājayūḥ | punānō vācam janāyann asisbya-  
dat || 12 ||

पवते हर्यनो हरिरति ह्लरौसि रंश्चा॑ । अ॒भ्यर्थन्त्स्तोतृभ्यो वीरबृद्धशः ॥१३॥  
अ॒या पंवस्व देवयुर्मधोर्धारा॑ असृक्षत । रेभन्पुवित्रं पर्येषि वि॒श्वतः ॥१४॥

pāvate baryatō hárir áti hvárānsi ráñhyā | abhy-  
árshan stotribhyo virávad yásah | 13 | ayā pavasva deva-  
yúr mádhor dhárā asyikshata | rébhan pavítram páry eshi  
visvátaḥ | 14 || 11 ||

Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need. 9

The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted. 10

With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, midspace and earth; and in the body complex in the physical, mental and spiritual regions). 11

For nourishing (the worshipper) it has been set free into the receptacles like an impetuous courser in battle. While filtered, it raises a cry, and flows (in the vessels). 12

The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers. 13

For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions. 14

(१०७) स्त्रोतरथतम् सूतम्  
 (१-२६) पङ्किशन्यच्छास्य सूक्ष्म्य वाहस्त्वयो भरद्वाजः, मारीचः करवपः, गाहुणो गोतमः, भौमोऽचिः, गाथिनो  
 विश्वमित्रः, भाग्वतो जसद्गिः, मैत्राचरणिर्विष्टुध सपर्वेः। पवानान् सामो देवता। (१-२, ४-७, १०-१५,  
 १७-२६) प्रवाणाद्विनीययोन्मेवोश्चतुर्पांचिद्वास्तुण्ठं दण्डयदिविणाणां स्मदवादिवशानाश्च प्रगायः [ (१,  
 ४, ६, १०, १२, १४, १७, १९, २१, २३, २५) प्रयमाचतुर्पांचिद्वासीहादपीचन्द्रुदीश्वदयेकोण-  
 विश्वकर्मीत्रयोविशीपर्वत्विनं वृहती, (२, ५, ७, ११, १३, १५, १८, २०, २२, २४, २६)

११२॥ परितो विज्ञना सुनं सोमो य उत्तमं हविः ।  
दृधन्वां यो नयीं अप्यदृन्नरा सुषाव सोममद्रिभिः ॥१॥  
नूने पुनानोऽविभिः परि स्वादेव्यः सुरभितरः ।  
सुते चित्त्याप्सु मदामो अन्धेसा श्रीणन्तो गोभिरुतरम् ॥२॥

107.

Páritó shīneatā sutām sómo yá uttamám havih | da-  
dhanván yó náryo apsv àntár á susháva sómam ádríbhíh  
|| 1 || núnám punānó 'vibhih pári sravádbdhah surabhínta-  
rab | suté eit tvāpsú madāmo ándhasa śrīnánto góbhír útta-  
ram || 2 ||

परि सुवानशक्षमे देवमादनः कतुरिन्दुर्विचक्षणः ॥३॥  
 पुनानः सोमः धारयापो वसानो अर्षसि ।  
 आ रेतधा योनिमूलस्य मीदुम्युत्मो देव हिरण्ययः ॥४॥  
 दुहान उधर्दिव्यं मधुं प्रियं प्रलं सधस्युमासदत् ।  
 आपुच्छुद्यं धरुण वाज्यर्थति नृभिर्धूतो विचक्षणः ॥५॥

pári suvanás cákshase devamádanah krátur índur  
 vicákshanah || 3 || punanah soma dhárayápó vásano arhasi  
 á ratnadhá yonim ritásya sídasy útso deva hiranyáyah  
 || 4 || duhaná údbar divyam mádlu priyam pratnám sadha-  
 stham ásada | apríchyam dharunam vajy arshati nríbhír  
 dhütó vicákshanah || 5 || 12 ||

Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests. 1

The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients. 2

After effusion, the elixir flows so as to be seen by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration. 3

You have been filtered clear, O elixir; you flow in a stream clothed in the consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain. 4

Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises. 5

पुनानः सोम जाग्रिविश्यो वारे परि प्रियः ।  
त्वं विप्रो अभ्योऽद्विरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥६॥  
सोमो मीद्वान्पवने गानुवित्तम् कृषिर्विप्रो विचक्षणः ।  
त्वं कविरभवां देववीरम् आ सूर्यं रोहयो द्विवि ॥७॥

punānāḥ soma jágrivir ávyo vāre pari priyah । tvām  
vipro abhavó 'ngirastamo mādhva yajñām mimiksha naḥ  
॥ 6 ॥ sómo mīdhwán pavate gatuvittama rishir' vipro vi-  
cakshaṇāḥ । tvām kavír abhavo devavitama à sūryam ro-  
hayo divi ॥ 7 ॥

सोम उ पुक्षणः सोत्पुरिधि प्णुपुरीनाम् ।  
अश्वेष द्विरिता याति धारया मन्द्रया याति धारया ॥८॥  
अनुपे गोमान्गोभिरथः सोमो दुध्वाभिरक्षाः ।  
समुद्रं न संवरणान्यगमन्मन्दी मदाय तोडते ॥९॥  
आ सोम सुवानो अद्विभिस्तुरो वाराण्यव्ययो ।  
जनो न पुरि चम्वोर्विशद्विः सद्वा वनेषु दधिषे ॥१०॥

sóma u shnyanāḥ sotribhir ádhi shnyabbhir  
ávinām | ásvayeva harita yati dháraya mandraya yati dhá-  
rayā ॥ 8 ॥ anupé góman góbhír akshāḥ sómo dugdhábbhir  
akshāḥ + samudrám ná samváraṇany agman nandi mādāya  
tosate ॥ 9 ॥ á sonia suvanó ádríbbis tiró várany avyáya |  
jano ná puri camvōr viṣad dháriḥ sádo váneshu dadhishe  
॥ 10 ॥ १३ ॥

The ever-vigilant effused elixir flows and passes through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice. 6

The elixir, which is the showerer of benefits, best of the path-finders, a seer, a sage, and all-discriminating, flows onward. (O elixir), you are wise, most devoted to the divines; it is on your accounts that the sun mounts the heaven. 7

Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic elevated fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream. 8

The divine elixir of life, mixed with cow-products, flows into the cosmic reservoir. Mixed with milk, it is filtered, its enjoyable juices go (to pitchers) as rivers go to the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties. 9

Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups just as a man enters a city. 10

१४॥

म माम्रजे तिरो अप्त्वा नि मेष्यो मील्लहे सप्तिर्वाजयुः ।  
 अनुमायुः पवमानो मनीषिभिः सोमो विप्रभिर्क्रक्षभिः ॥११॥  
 प्र सोम देववीतये सिन्धुरं पिप्ये अर्णसा ।  
 अंशोः पवसा मदिगे न जागृविरच्छा कोशी मधुश्रुतम् ॥१२॥

sá māmrije tirō áñvani meshyō milhé sáptir ná vajayuh | anumádyah pávamano manishíbbhil somo víprebbhir  
 ríkvabhih ॥ 11 | prá soma devávitaye síndhar ná pipyc  
 árnasa añshoh páyasa madiró ná jágrivir acha kósam ma  
 dhuścútam ॥ 12 ॥

आ हर्यतो अर्जुने अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।  
 तर्मी हिन्वन्त्यपसो यथा रथं नुदीज्वा गमस्त्योः ॥१३॥  
 अभि सोमास आयवः पवन्ते मद्यं मदेम् ।  
 समुद्रस्याधि विष्टपि मनीषिणो मत्सरासः स्वर्विदः ॥१४॥  
 तरत्समुद्रं पवमान ऊर्मिणा राजा देव क्रतं वृहत् ।  
 अर्षेन्मित्रस्य वरुणस्य धर्मणा प्र हिन्वान क्रतं वृहत् ॥१५॥

á haryató arjune átke avyata priyáh sūnú  
 ná mārjyah | tam imi hinvanty apáso yátha ráthauṇi nadishv  
 á gábhastyoh ॥ 13 || abhí sónasa ayávah pávante mádyam  
 mádam | samudrásyádhi vishtápi manishiṇo matsarásah svár-  
 vídah ॥ 14 || tárat samudrám pávamána ūrmíṇā rájā devá  
 ritám brihát | árshan mitrásya várunasya dhármaṇā prá  
 hinvaná ritám brihát ॥ 15 || 14 ||

Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone by men of wisdom and by the reciters of sacred songs. 11

O divine elixir, like rivers feeding an ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss. 12

It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters just as a warrior drives his chariot into battle. 13

The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent, and exhilarating. 14

May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverses the firmament in a stream; vast and true, being sent forth, it flows for the support of the sun and ocean. 15

१६॥ नृपिर्यजुनो हर्यनो विचक्षणो गजो देवः समुद्रियः ॥१६॥  
इन्द्राय पवते महः सोमो मरुत्वते सुतः ।  
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१७॥

nr̥ibhir yemānō haryatō vicakshaṇō rája devāḥ samud-  
rīyah ॥ १६ ॥ índrāya pavate mādah sómo marūtvate sutāḥ ॥  
sahásradharo áty ávyam arshati tám i miṣjanṭy ayavah  
॥ १७ ॥

पुनानश्चम् जनयन्मतिं कविः सोमो देवेषु रथने ।  
अपो वसानः परि गोभिरुत्तरः सीढुन्वनेष्वव्यत ॥१८॥  
तवाहं सोम रारण सुख्य इन्दो दिवेदिवे ।  
पुरुषि वस्त्रो नि चरन्ति मासवं परिधीरति तां इहि ॥१९॥  
उताहं नक्षमुत सोम ते दिवा सुख्याय वस्त्र ऊर्धनि ।  
घृणा तपन्तमति सूर्यं परः शकुना इव पस्तिम ॥२०॥

puṇanāś eamū janāyan matim kavīḥ sómo devéshu  
ranyati | apó vásanāḥ pári góbhīr úttaraḥ sidau vaneshy  
avyata ॥ १८ ॥ távahám soma rāraṇa sakhyā indo divé-dive |  
perūṇi babhīro ní caranti mām īva paridhīnū ati tañ ihi  
॥ १९ ॥ utáhām naiktam uta soma te diva sakhyaya babhra  
údhāni | ghrīṇā tāpantam ati sūryam parābhy sakuna īva  
paptima ॥ २० ॥

Led and disciplined by the priests, the divine royal elixir,  
intelligent and abiding in the firmament— 16

When effused and expressed, it flows for the aspirant self,  
attended with the vital breaths. With all its thousand  
streams, it passes through the fleecy sieve for filtration.  
It is cleansed by men. 17

Purified in the cosmic bowls, the sagacious elixir, gendering  
songs, rejoices amongst all divine elements, clothed with  
the waters and sitting in the wooden bowls, it is surround-  
ed with the sweet milk and curds (the elixir is mixed with  
milk and curds and then used as a libation or beverage). 18

O divine elixir, in your friendship, I have been rejoicing  
day by day; many evils assail me. O bright elixir, over-  
come them who surround me and tease. 19

I am delighted in your presence, O tawny-coloured elixir,  
both day and night. For the sake of your friendship,  
may we soar like birds far beyond the sun, resplendent with  
your glow. 20

११६०

मृज्यमानः सुहस्त्र समुद्रे वाचमिन्वसि ।  
 श्री पिशङ्ग बहुलं पुरुषूदं पवमानाभ्यर्थसि ॥२१॥  
 मृज्यनो वाऽपवमानो अञ्जयेऽवृषावै चक्रदो वन्ने ।  
 देवानां सोम पवमान निष्कृतं गोभिरज्ञानो अर्थसि ॥२२॥  
 पवस्य वाजसातयेऽभि विश्वानि काव्यां ।  
 त्वं समुद्रं प्रथमो वि धारयो भ्रेवेष्वः सोम मत्सरः ॥२३॥  
 स तू पवस्य परि पाथ्यन् रजो दिव्या च सोम धर्मसिः ।  
 त्वां विप्रासो मृतिभिर्विचक्षण शुभ्रं हिन्वन्ति धीनिभिः ॥२४॥

mrijyāmānāḥ śubhāt्या samudrē vacanī invasi | rayām  
 piśāngam bahulām purusprīham pāvamānabhiḥ arhasi ॥२१॥  
 mrijyāmō vāre pāvamāno avyayē vṛishavā cakrādo vāne | de-  
 vānam soma pāvamāna nishkṛitām gōbhīr aṇjānō arhasi  
 ॥२२॥ pāvasva vājasataye 'bhi visvāni kavya | tvām samud-  
 rām prathamō vī dharayo devēbhyaḥ soma matsarāḥ ॥२३॥  
 sā tu pāvasva pāri parthivām rāgo divyā ēa soma dhārma-  
 bhiḥ | tvām vīprasō matsbhiḥ vicakṣhanā śubhrām hinvanti  
 dūtibhiḥ ॥२४॥

पवमाना असृक्षत प्रवित्रुमति धारया ।  
 मूरुत्वन्नो मत्सरा इन्द्रिया हशा मेधामुभि प्रयासि च ॥२५॥  
 अपो वसानः परि कोशमर्षनीन्दुहिंश्यानः सूत्रभिः ।  
 जनयुज्योतिर्मन्दना अवीवशद्वाः कृष्णानो न निर्णिजम् ॥२६॥

pāvamāna asrīkṣata pāvītrām āti dharaya +  
 marūtvanta matsarā indriyā hāya medhām abhi prāyaśi  
 ēa ॥२५॥ apō vāsanāḥ pāri kōśam arśatindur kriyānāḥ so-  
 trībhīḥ | janāyañ jyōtir mandāna avivāśad gāḥ kriyānō nā  
 birūjām ॥२६॥ १६॥

O elixir, cleansed by beautiful fingers of both the hands,  
you utter divine words in the process of purification and  
filtration. You bring, O golden-hued elixir, much-coveted  
wealth when you flow to us. 21

O flowing elixir, the life-force, the showerer of benefits,  
when cleansed and filtered through the cosmic fleecy  
woollen sieve, you come down with a roar (to mix with  
waters). O effusing elixir, you are mixed with milk and  
curds for the satisfaction of divine elements, and then you  
are taken to your proper place. 22

Flow onward, O elixir, full of all praises, to procure food  
for us; you are the exhilarator of the divine powers and  
the chief supporter of the firmament. 23

Flow quickly, O far-seeing, radiant, fair coloured, divine  
elixir with your supports to the terrestrial and celestial  
worlds. The experienced priests press you out with their  
fingers. They continue to chant the hymns of praise as  
the process goes on. 24

Your filtered juices, neat and clean, are let flow through  
the cosmic filter in a stream for the resplendent self and  
for the vital elements. They are exhilarating, and swift-  
moving. They bring us nutrition and fame. 25

The divine elixir, clad in watery robes and effused by the  
worshippers, rushes to the receptacle, generating light and  
identifying its form with the cow (i.e. when mixed with  
milk and curds). This elixir is worth our invocations, and  
commendations. 26

१०८) जटोनरगानमं सुखम्

(१-१३) पोदश्चर्चमान्य मृत्युंय (१-२) प्रथमाद्दीप्तियोक्त्वोऽत्रोः शाक्यो गौणिवीति; (३, ५-१६) दृष्टियाद्याथतुर्यादिवृचस्य च वासिष्ठः शक्तिः (४-५) चतुर्थपञ्चम्योगाङ्गारस ऊरु, (६-७) पष्ठीमसम्योगांद्वाज ऋजिश्चा, (८-९) अष्टमानवम्योगाङ्गारस ऊर्ज्वेत्तमा, (१०-११) ददाम्ये-  
काटडयोगाङ्गारसः कृत्यना, (१२ १३) द्वादशीवयोदयोक्त रात्रिविज्ञास्य अपयः।  
पवमानः सोमो देवतः। काकुमः प्रगायः [विपर्वर्त्त ककुण्, सप्तर्वा सतोद्वृहती,  
(१३) वर्योदय्या यवमध्या गायवी ] छन्दः।

१३) पवस्य मधुमत्तम् इन्द्राय सोम करुवित्तमो मदः। महि द्युक्षतमो मदः ॥१॥  
यस्य ते पीत्वा वृष्ट्यो वृष्ट्यायतेऽस्य पृता स्वर्विदः।  
स सुप्रकेतो अम्यकमीदिषोऽच्छा वाजं नैतेशः ॥२॥

108.

Pávasya málhumattama índrava soma kratuvittamo ma-  
dah | míhi dyukshátamo málah || 1 || yásya te pitvá vri-  
shabbó vrishayáte 'syá pitá svaryídah | sá suprákete abhy-  
ákrumid íshó 'cha vajam naítashah || 2 ||

त्वं श्वर्णङ्गं देवया पवमान् जनिमानि द्युमत्तमः। अमृतत्वाय घोषयः ॥३॥  
येना नवग्वो दुध्यज्ञपोर्णुते येन विश्राम आप्तिरे।  
देवानां सुमे अमृतस्य चारणो येन श्रवांस्यानश्चः ॥४॥  
एष स्य धारया सुतोऽव्ययो वारेभिः पवते मुदिन्तमः। क्रीलज्जूर्मिरपामिव ॥५॥

tyām hy āngā dai-  
ya | pāvamana janimānī dyumattamah | amṛitatvāya gho-  
shayāḥ || 3 || yēna navagvo dadhyām apornutō yēna vīprasa  
apirē | devānam summē amṛitasya caruṇo yēna śravānsy  
ānasūḥ || 4 || eshā syā dhārayā sutō 'vyo vārebhiḥ pavate  
madintamah | krīlann ūrmīr apām iva || 5 || १७ ||

O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss. 1

By drinking whom the mighty aspirant is invigorated and becomes the beholder of everything under its impulsion, the intelligent self reaches the viands (of the enemy) as the horse reaches the battle. 2

O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality. 3

Through you, the most realised sages, the offerers of the nine day's rite, have been opening the door of the cave. Again through you the seers recover the lost cows, i.e. the wisdom; through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water. 4

This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water. 5

१०॥

य उमिया अप्या अन्तरश्मनो निर्गा अकृन्तदोजसा ।  
 अभि ब्रजं तनिषे गव्यमश्वै वर्मीवै धृष्णुवा रुज ॥६॥  
 आ सोता परि विक्रिताश्च न स्तोषमसुरै रजस्तुरम् । वनक्रक्षमुदप्रतनम् ॥७॥  
 सुहस्तधारं वृषभं पंयोवृष्टै प्रियं देवाय जन्मने ।  
 क्रनेन य ऋतजातो विवावृथे गजो द्रेष्य ऋनं वृहत् ॥८॥  
 अभि द्युम्नं वृहद्यशा इष्टस्यते दिदीहि देव देवयुः । वि कोशो मध्यमं युव ॥९॥  
 आ वच्यस्व मुदश्च चम्बौः सुतो विशां वह्निर्विश्पतिः ।  
 वृष्टिं दिवः पंवस्व रुतिभूपां जिन्या गविष्टये धियः ॥१०॥

yá usrīyā ápyā antár ásmano nír gá ákríntad ójasā |  
 abhí vrajam̄ tatnishe gávyam̄ ásvyam̄ varmíva dhriśñav̄  
 á ruja ॥ 6 ॥ á sotā pári shiñcatásyam̄ ná stónam̄ aptúram̄  
 rajastúram̄ | vanakrakshám udaprútam̄ ॥ 7 ॥ sahásradbhāram̄  
 vrishabbhám payovrídham priyám̄ deváya jánmane | riténa  
 yá ritájato vivávridhé rájā devá ritám brihát ॥ 8 ॥ abhí  
 dyumnam̄ brihád yáṣa íshas pate didihí deva devayuh̄ | ví  
 kóṣam madbyamám̄ yuva ॥ 9 ॥ á vacyasva sudaksha camvob̄  
 sutó viśam̄ vahnir ná viśpátiḥ | vrishtím̄ diváḥ pavasva ri-  
 tím apám̄ jínvā gávishṭaye dhíyah ॥ 10 ॥ १८ ॥

११॥ पुतम् त्यं मदुच्युतै सुहस्तधारं वृषभं दिवो दुहुः । विश्वा वस्तुनि विश्रेतम् ॥११॥  
 वृषा वि जहो जुनयन्नमर्लः प्रनपञ्ज्योतिषा तमः ।  
 स सुषुतः कविभिर्निर्णिंजं दधे त्रिधात्वेत्य दंससा ॥१२॥

etáni u tyám madacyútam̄ sahásradhāram̄ vrishabbhám̄  
 dívo duhuḥ | víśvā vásuni bíbhratam̄ ॥ 11 ॥ vrishā ví jajñe  
 janáyann ámartyah pratápañ jyótishā támaḥ | sá súshṭutah̄  
 kavibhir nirṇijam̄ dadhe tridhátv asya dánsasā ॥ 12 ॥

O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like a mailed warrior, you have been ever slaying the wicked and cruel. 6

O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds). 7

It filters out in thousand streams; it is the showerer of benefits, augmenter of rain water, and dear to the divine elements. It swells in waters. It is a king, a divine, true and vast. 8

O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains). 9

Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellects for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle. 10

The enlightened priests have been milking from heaven, the elixir, exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures. 11

We are acquainted with the mighty elixir, the source of virility and the destroyer of the darkness with his radiance. Praised by men of wisdom, it has assumed its own form. Established in the three regions (physical, mental and spiritual, or heaven, midspaces, and earth); it controls everyone. 12

स सुन्वे यो वसृतां यो गयामनेता य इत्यानाभ् । सोमो यः मुक्तिनीनाम् ॥१३॥  
 यस्य न इन्द्रः पित्राद्यस्य मूलतो यस्य वार्यमणा भगः ।  
 आ येन मित्रावरुणा करमह पद्मवर्म सहे ॥१४॥  
 इन्द्राद्य सोम पाते नृभिर्यन्तः स्वायुधो मुदिन्तमः । पवस्य मधुमन्तमः ॥१५॥  
 इन्द्रस्य हादि सोमधानमा विश्वा समुद्रभित्वा सिन्धवः ।  
 जुष्टो मित्राय वरुणाय वायवे दिवो विष्टम्भ उत्तमः ॥१६॥

sá

sunve yó vásūnām yó rāyām ānetā yá ślānām | sómo yáḥ  
 sukshitiñām ॥ 13 ॥ yásya na índrah píbād yásya marúto  
 yásya vāryamánā bhágah | á yéna mitrāváruṇā kárāmaha  
 éndraim ávase mahé ॥ 14 ॥ índrāya soma pátave nýśbhir ya-  
 tāḥ svāyudhó madíntamah | pávasva mádhummattamah ॥ 15 ॥  
 índrasya hárди somadhánain á viṣa samudrám iva síndha-  
 vah | júshṭo mitrāya várupāya vāyáve divó vishtambhá utta-  
 mah ॥ 16 ॥ १९ ॥

( १०९ ) नवोत्तरशतमं सूक्तम्

( १-२२ ) द्वाविंशत्यृचत्पात्य सूक्तस्यैश्वर्यो विष्ण्याद्य ऋपयः । पवमानः सोमो देवता ।  
 द्विपदा विगद् छन्दः ॥

॥२०॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूर्णे भगाय । १  
 इन्द्रस्ते सोम युनस्य पेयाः क्रत्ये दक्षाय विश्वे च देवाः ॥१॥ २  
 एवामृताय महे क्षयाय स शुक्रो अर्ष द्वित्वः पीयुषः । ३

109.

Pári prá dhanvéndrāya soma svādúrmitrāya pūshñe  
 bhágāya ॥ 1 ॥ índras te soma sutásya peyāḥ krátve dákshāya  
 víṣve ca devāḥ ॥ 2 ॥ gvámrítāya malé ksháyāya sá sukró  
 arsha divyāḥ piyúshāḥ ॥ 3 ॥

The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home. 13

Ours is this elixir which the resplendent self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the sun, the ocean and lightning to obtain the assured protection. 14

O elixir of divine love, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for the enjoyment of the resplendent self. 15

O elixir, enter the celestial container, the heart of the aspirant self, as the rivers enter the sea. You are the best and the strongest pillar of strength to the sun, the ocean, the cosmic wind, and the heavenly bodies. 16

O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container. 1

O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength. 2

O pure, divine, and celestial elixir, flow for immortality and supreme abode. 3

पवस्व सोम महान्तस्मुद्रः पिता देवानां विभाभि धार्म ॥२॥	४
शुक्रः पवस्व देवेभ्यः सोम द्विवे पूर्खिव्यै शो च प्रजायै ।	५
द्विवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥	६
पवस्व सोम द्युम्ही सुधारो महामवीनामनु पूर्व्यः ।	७
नूभिर्येमानो जज्ञानः पृतः क्षरद्विश्वानि मन्द्रः स्वर्वित् ॥४॥	८
इन्दुः पुनानः प्रजामुराणः करद्विश्वानि द्रविणानि नः ।	९
पवस्व सोम कल्ये दक्षायाश्वो न निक्तो वाजी धनाय ॥५॥	१०

pávasva soma mahám samudráḥ pitá devánám vísavábhí dháma || 4 || śukráḥ pavasva devébhyah soma divé pŕithivyaí śām ca prajáyai || 5 || divó dhartási śukráḥ pīyúshah satyé vídharman vājí pavasva || 6 || pávasva soma dyumní sudháró mahám ávinám ánu pūrvyah || 7 || nríbbhir yemānó jajñānáḥ pūtáḥ kshárad vísváni mandráḥ svarvít || 8 || índuh punānáḥ prajám urānáḥ kárad vísváni dráviṇāni nah || 9 || pávasva soma krátve dáksháyáśvo ná niktó vājí dhánāya || 10 || 20 ||

१२ ॥ तं तें सोतारो रसं मदाय पुनन्ति सोमं मुहे द्युम्हाय । ११  
शिश्यौ जज्ञानं हरीं मृजन्ति पुवित्रे सोमं देवेभ्यु इन्दुम् ॥६॥ १२

táṁ te sotáro rásam mádaya punánti sómam mahé dyuniváya || 11 || śisum jajñānám hárim mrijanti pavítre sómam devébhiya índum || 12 ||

O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow. 4

O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures. 5

You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat with all appropriateness. 6

O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter. 7

May the elixir, effused and filtered by priests, cured and purified, exhilarating and all-knowing, bring riches of all sorts to everyone of us. 8

May the elixir, filtered and purified through the cosmic fleecy sieve, bestow on us progeny and all kinds of wealth. 9

O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth. 10

The priests, who press you, purify your juice for exhilaration; they filter the elixir of life for attaining your intense brilliancy and glory. 11

Just as a newly born babe is cleansed so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation. 12

इन्दुः पविष्ट चार्मदीयापासुपत्ये कविर्भगाय :	१३
बिर्भिं चार्यिन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥१॥	१४
पिबन्त्यस्य विश्वे देवासो गोभिः श्रीतस्य नृभिः सुतस्य ।	१५
प्र सुवानो अक्षाः सुहस्तधारस्त्तुरः पुवित्रं वि वारमव्यम् ॥८॥	१६
स वाज्यक्षाः सुहस्तरेता अद्विमृजानो गोभिः श्रीणानः ।	१७

índuh pavishta cárur mádā-  
yápám upásthe kavír bhágāya || 13 || bishbharti cárva índrasya  
náma yéna vísváni vrítrá jaghána || 14 || pírbanty asya víśve  
deváso góbhíh śritásya vríbbhil sutásya || 15 || prá suvānó  
aksháh sahásradháras tiráh pavítram ví várám ávyam || 16 ||  
sá vajy àksháh sahásrareta adbhír mrijanó góbhíh śriñá-  
náh || 17 ||

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥१॥	१८
असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सुहस्तधारः ।	१९
अञ्जन्त्येनं मध्यो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥२०॥	२०
देवेभ्यस्त्वा वृथा पाजसेऽप्य वसानं हरि मृजन्ति ।	२१
इन्दुरिन्द्राय तोशते नि तोशते श्रीणुग्रो रिणम्भपः ॥२१॥	२२

prá soma yāhīndrasya kukshá nríbhír yemānó  
ádríbhíh sutáh || 18 || ásarji vají tiráh pavítram índrāya só-  
maḥ sahásradháraḥ || 19 || añjánty enaṁ mádhvo rásenén-  
drāya vríshṇa índum mádaya || 20 || devébhyas tvā vríthā  
pájase 'pó vásanam hárim mrijanti || 21 || índu'r índrāya to-  
ṣate ní toṣate śriñánn ugró riñánn apáḥ || 22 || 21 ||

The experienced sage carries this elixir to the midspace along with cosmic waters for exhilaration and for prosperity. 13

The auspicious elixir bears the beauteous name of the resplendent self by which it overcomes all demoniac forces. 14

The universal divine powers drink of it, effused by the priests of the cosmic rites and mixed with sweet milk and curds. 15

Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides. 16

The elixir, giver of thousand-fold virility, is washed with waters. It is then mixed with milk and curds and finally filtered. 17

O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. 18

The vigorous thousand-streamed elixir has been pressed and filtered through the cosmic filter for the resplendent self. 19

They mix the elixir with sweet milk and curds, to be offered to the aspirant, the showerer of blessings. 20

They (the priests) effuse and filter you readily, O golden-hued elixir, and clothe you with waters. You are to be offered and enjoyed by Nature's divine elements. 21

The strength-bestowing elixir is effused for the aspirant, cleansed and purified well, filtered and finally mixed with torrents of water. 22

( १० ) इशोनगमनतम् सूक्तम्

( १०-१ ) द्वादशवस्यास्य सूक्तम् वैवृणव्यवरणः पौरुष्यव्रस्तव्यम् । पवमानः  
सोमा इवता । ( १०-२ ) प्रथमादिनवस्य विपीलिकमध्यानुपुष्प , ( ४० )  
चतुर्थ्यादित्वचद्यम्योर्वृहती, ( १०-३ ) दशम्यादित्ववस्य  
त्रिविगद् छन्दांसि ॥

१०-१॥

पूर्वे पु प्रधन्व वाजसातये परि वृत्राणि सुक्षणिः ।  
द्विषस्त्ररध्या क्रतुया न ईयसे ॥१॥  
अनु हि लो सुनं सौम मदामसि महे समर्युराज्ये ।  
वाजौ अभि पवमान प्र गाहसे ॥२॥  
अजीजनो हि पवमान सूर्ये विधारे शक्मना पव्यः ।  
गोजीग्या रहमाणः पुरेष्या ॥३॥  
अजीजनो अमृत मत्येष्वाँ क्रनस्य धर्मेन्नमृतस्य चारणः ।  
मदासरो वाजमच्छा मनिष्यदत ॥४॥  
अम्भ्यमि हि श्रवसा तनदियोत्सु न कं चिज्ञनपानमक्षितम् ।  
शर्योमिर्न भरमाणो गभस्त्वोः ॥५॥  
आदीं के चित्पश्यमानासु आप्य वसुरुचो दिव्या अम्भ्यनृष्टत ।  
वारं न देवः सविता व्यूर्णते ॥६॥

110.

Páry ū shú prá dhanva vájasataye pári vṛitráni sakshá-  
níh | dvishás tarádhyā rípaya na iyase || 1 || ánu hí tvā su-  
tám soma mādamasi mahé samaryarajye | vajān abhí pava-  
māna prá galase || 2 || ájijano hí pavamāna sūryanī vidháre  
sákmāna páyah | gójiraya ráñhamanah púraṇdhya || 3 || áj-  
ijano amṛita martyeshv áu ritásya dhármam amṛitasya ca-  
rīmāh | sádasaro vajān ácha sániṣyadat || 4 || abhy-abhí hí  
śrávasā tatárdithotsaṇ ná káṃ eṣṭa janapánam ákshitam |  
śáryabhir ná bháramanah gábhastyoḥ || 5 || ád im̄ kē eit  
pásyamanāsa úpyam̄ vasurúteo divyā abhy ámushata | vā-  
ram ná deváḥ savitá vy ûrpute || 6 || ११० ||

110

O elixir of divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies. 1

In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men. 2

O flowing elixir, by your might, you have generated the sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us. 3

O immortal elixir of life-force, you have generated the sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour). 4

O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands. 5

This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the sun has not driven away the wide-spread darkness. 6

॥२३॥

त्वे सोम प्रथमा वृक्तवर्हिषो महे वाजाय श्रवसे धियं दधुः ।  
 स त्वं नौ वीर वीर्याय चोदय ॥७॥  
 दिवः पीयूषं पूर्वं यदुक्ष्यं महो ग्राहादिव आ निरधुक्षत ।  
 इन्द्रमभि जायमानं समस्वगन् ॥८॥  
 अथ यदिमे पवमान गेदसी इमा च विश्वा भुवनाभि मज्जना ।  
 युथे न निष्ठा वृषभो वि तिष्ठसे ॥९॥  
 सोमः पुनानो अच्यये वारे दिशुर्न कीलन्पवमानो अक्षाः ।  
 सहस्रधारः शृतवाज इन्दुः ॥१०॥  
 एष पुनानो मधुमाँ क्रतावेन्द्रायेन्दुः पवते स्वादुर्मिः ।  
 वाजसनिर्विविद्युधाः ॥११॥  
 स पवस्य सहमानः पृतन्यून्त्मेधन्नशंस्यप दुर्गहाणि ।  
 स्वायुधः सासुह्नान्त्सोम शश्वत् ॥१२॥

tvé soma prathama vṛktabarhisho mahé vājaya śrāvase  
 dhīyam dadhuh | sá tvám no viśa viryāya codaya || 7 || di-  
 vah pīyūsham purvam yád ukthyam mahó galād divá á  
 nír adhukshata | īndram abhi jāyamānam sám asvarau || 8 ||  
 ádha yád imé pāvamana rōdasi imá ca vīsyā bhūvanābhí  
 majmānā | yūthé ná nishṭhā vīshabhló vī tishṭhase || 9 || só-  
 mah pāmanó avyāye vāre śīṣṭr ná krijan pāvamano akshāḥ |  
 sahāśradhārah satāvāja īnduh || 10 || eshā pūnānō mādhu-  
 mān ritāvēndrāyēnduh pāvate svādūr īrmīḥ | vajasānir va-  
 rivovid vayodhāḥ || 11 || sá pāvasva sāhamānāḥ pritanyūn  
 sēlban rākshānasy ápa durgāhanī | svayandhāḥ sāsabvān  
 soma sātrūn || 12 || 23 ||

The noble men, who have liberated themselves from all wordly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power. 7

They (the sacrificers) have drained forth from the great depth of the sky the eternal, primeval elixir of divine bliss which is worthy of praise; they raise their voice to the aspirant self at the time of its birth. 8

Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existences by your own might, you are like a mighty bull amid the herd. 9

The effusing elixir like a playful infant flows when filtered through the cosmic fleecy texture in thousand streams, and with a hundred-fold radiance. 10

This holy elixir undergoing purification is sweet-flavoured. It flows for the enjoyment of the aspirant self in a sweet stream, bestowing food and dispensing wealth and life. 11

O divine elixir, may you flow on, subduing evils and enmities and chasing the wickedness hard to be encountered. May you flow well-armed for a victory and triumph over our adversaries. 12

( १११ ) एकादशोत्तराततमं सूक्तम्

( १-३ ) तृष्णाम्य सूतस्य पाकन्ते पिरनानत ऋषि । पवानः सोमो देवता । अन्यष्टिष्ठन्दः ॥

१२४॥ अृया रुचा हरिष्या पुनानो विश्वा द्वेषीसि तरति स्वयुग्वभिः सूरोन स्वयुग्वभिः ।  
धारा सूतस्य रोचते पुनानो अरुचो हरिः ।  
विश्वा यद्गृषा परियात्युक्तिभिः सम्पात्येभिरुक्तिभिः ॥१॥  
त्वं त्यत्येणीनां विद्वा वसुं सं मातृभिर्वर्जयसि स्व आ दमं क्रृतस्य धीतिभिर्दमे ।  
परावनो न सामु तद्यन्ना रणन्ति धीतयः ।  
विधातुभिरुक्तीभिर्वयो दधे रोचमानो वयो दधे ॥२॥  
पूर्वामनु प्रदिशं याति चेकितुत्सं रश्मिभिर्यतते दर्शतो रथो दैवयो दर्शतो रथः ।  
अग्नेन्द्रुक्तयानि पौस्येन्द्रु जैत्राय हर्षयन् ।  
वज्रश्च यद्ग्रहेथो अनपच्युता समत्स्वनपच्युता ॥३॥

## 111.

Ayá rucá hárinya punānó vísva dvéshānisi tarati svayúgvabhiḥ súro ná svayúgvabhiḥ | dhárā sutásya rocate punānó arushó hárīḥ | vísvā yád rūpā pariyáty ríkvabhiḥ saptásyebhir ríkvabhiḥ ॥ 1 ॥ tvám tyát pañinám vido vásu sám mātřibhir marjayasi svá á dámá ritásya dhítibhir dámé | paráváto ná sáma tát yátra ránanti dhítáyah | tri-dhátubhir árushibhir vayo dadhe rócamāno vayo dadhe ॥ 2 ॥ púrvam ánu pradíšam yāti cékitat sám rasmibhir yata te darsatō rátho daivyo darsatō ráthah | ágmanu uktháni pauñkyéndram jaítraya harshayan | vajras ca yád bhávatho ánapacayutā samásyv ánapacayuta ॥ 3 ॥ 24 ॥

The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted elixir is resplendent, pervading all constellations with grand splendour; verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour. 1

O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode—you are consecrated, verily, in your own abode by the cosmic waters at the place of sacrifice. The Saman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food; verily, the shining one gives us food and nutrition. 2

The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot—verily, the celestial beautiful chariot, meets the sun's rays; the hymns of manly praises invoke the resplendent self and stimulate him to victory. The self is replenished with adamantine determination and you thus become invincible; verily, you are invincible in the battle of life. 3

( ११२ ) दाशोनशतम् सूक्तम्

( १-५ ) चक्रेचम्याम्य सुकल्पाहिरसः शिर्षक्षिप्तः । पवमानः सोमो देनता । पश्चात्तन्दः ।

११२.० नानाने वा उ ने धियो वि व्रतानि जनानाम् ।  
तक्षा शिष्टं लुतं भिषग्वृहा सुन्वन्तमिच्छुतीन्द्रयेन्द्रो परि स्वव ॥१॥  
जरतीभिरोषीभिः पुण्यभिः शकुनानाम् ।  
कामरो अद्मभिर्द्युभिर्हिरप्यवन्तमिच्छुतीन्द्रयेन्द्रो परि स्वव ॥२॥

## 112.

Nānānām vā u no dhiyo vi vratāni jānānām | tākshā  
rishiṇīm rutāni bhishag brahmaū sunyāntam iehatindräyendo  
pāri srava ॥ 1 ॥ járatibhir óshadhibhiḥ paryéblīḥ śakunā-  
nām | kārmārō ásmabbir dyúbbir híranyavantam iehatind-  
räyendo pāri srava ॥ 2 ॥

कास्त्रहं त्रुतो भिषगुपलप्रक्षिणी नना ।  
नानाधियो वसुयवोऽनु गा इव तस्मिमेन्द्रयेन्द्रो परि स्वव ॥३॥  
अश्वो वोक्ष्वा सुखं रथं हस्तनासुपत्निणः ।  
शेषो रोमप्यन्तौ भेदौ वारिन्मूष्कं इच्छुतीन्द्रयेन्द्रो परि स्वव ॥४॥

kārūr ahām tatō bhishag upala-  
prakshīṇī nānā | nānādhiyo vasuyāvō 'nu gā iva tasthi-  
mēndräyendo pāri srava ॥ 3 ॥ ásvo vólbā sukhām rātham  
hasanām upamaṇtrīnah | sépo rómaṇyanṭan bhedaū vár ī-  
manḍūka iehatindräyendo pāri srava ॥ 4 ॥ 25 ॥

We all have a variety of aspirations and propensities. Also divers are the occupations of men. The carpenter seeks timber, the physician deals with disease, the Brahmana, the divine intellectual, seeks spiritual knowledge and effuses the divine elixir. May you flow, the elixir of bliss, for the sake of the aspirant self. ,

The artisans work with the dried wood; the decorative artists work with plumages of beautiful birds; those who carve deal with glistening stones and a smith seeks a man who has gold. May you flow, O elixir of bliss, for the sake of the aspirant self. 2

I am the singer; papa is the physician; mummy throws the corn upon the grinding stones. Having various occupations, and seeking riches, we remain (in peace and harmony) in the family like cattle in a common stall. May you flow, O elixir of bliss, for the sake of the aspirant self. 3

The draught horse desires a cart easy to draw. A gay guest is good for jest and merriment. The male desires his mate's approach. And the frog desires water. May you flow, O elixir of bliss, for the sake of the aspirant self. 4

( ११३ ) वयोदसोत्तराततरं सूक्ष्म

( १११ ) एकादशर्चस्यात्म्यं सूक्ष्मं मारीचः कण्ठय ऋषिः । पवमानः सोमो देवता । पर्णिमातन्दः ॥

॥२६॥ शर्युणावति सोममिन्द्रः पिबनु वृत्रहा ।  
बलं दधान आत्मनि करिष्यन्यीर्यं महदिन्द्रायेन्द्रो परि स्वव ॥१॥  
आ पवस्व दिशां पत आर्जीकात्मोम मीढुः ।  
ऋतवाकेन सुत्येन श्रुद्धया तपसा सुत इन्द्रायेन्द्रो परि स्वव ॥२॥

## 113.

Saryanāvati sómam índrah pibatu vritrāhā | bálam dát-  
ihaim ātmāni karishyān vīryām mahād Índrayendo pári  
srava ॥ 1 ॥ á pavasva dissām pata arjikāt soma miñhvali |  
ritavakéna satyéma śraddhāyā tāpasā sutá Índrayendo pári  
srava ॥ 2 ॥

पर्जन्यवृद्धं माहूषं तं सर्येस्य दुहिनाभरत् ।  
तं गन्धर्वाः प्रत्यग्रभून्तं सोमे रसमादधुरिन्द्रायेन्द्रो परि स्वव ॥३॥  
ऋनं वदन्तत्त्वयुग्रं सत्यं वदन्त्तमत्यकर्मन् ।  
श्रुद्धां वदन्त्सोम गजन्धात्रा सोमु परिष्कृत इन्द्रायेन्द्रो परि स्वव ॥४॥  
सत्यमुग्रस्य वृहतः सं स्त्रयन्ति संस्त्रवाः ।  
सं यन्ति रसिनो रसाः पुनानो ब्रह्मणा हर इन्द्रायेन्द्रो परि स्वव ॥५॥

parjanyavṛiddham mahishām tām sūryasya du-  
bitābharat | tām gandharvāḥ práty agribhūn tām sóme  
rásam ādadahur Índrayendo pári srava ॥ 3 ॥ ritám vādann  
ritadyumna satyām vādan satyakarman | śraddhām vādan  
soma rājan dhātrā soma párishkṛita Índrayendo pári srava  
॥ 4 ॥ satyámugrasya brihatāḥ sām sravanti samsravāḥ | sām  
yanti rasino rásāḥ punānō brāhmaṇā hara Índrayendo pári  
srava ॥ 5 ॥ 26 ॥

The aspirant self, the destroyer of nescience, drinks the elixir of divine life-force in the precincts of a lake, and infuses strength into himself while he is about to show his great prowess. May you flow, O elixir, for the self. 1

O the elixir of the life-force, lord of the four regions, sprinkler of blessings, flow between the banks of a river, flow from a pure heart. You have been invoked and evoked in divine words with truthfulness, austerity and intent intention to adopt truth alone for life. May you flow, O elixir, for the self. 2

The daughter of the sun brings out the elixir in quantity large as a rain-cloud; the divine elements of the mid-region seize upon it and place the juices in the elixir. May you flow, O elixir, for the self. 3

The divine elixir of life-force abides by truth, radiant with truth, truthful in acts and words. O supreme Lord, proclaiming our faith we adorn you, the upholder of sacred rite. May you flow, O elixir, for the self. 4

The united streams of your elixir are vast and truly formidable; may they flow united; the essences of the elixirs flow together. O golden-hued elixir, you are purified by holy prayer. May you flow, O elixir, for the self. 5

२७॥ यत्र ब्रह्मा पवमान च्छन्दस्यांृ वाचं वदेन् ।  
 ग्रावणा सोमे महीयते सोमेनानन्दं जुनश्चिन्द्रायेन्द्रो परि स्व ॥६॥  
 यत्र ज्योतिरज्ञं यस्मिलोके स्वहितम् ।  
 तस्मिन्मां धेहि पवमानमृते लोके अक्षित् हन्द्रायेन्द्रो परि स्व ॥७॥  
 यत्र राजा वैवस्तो यत्रावर्गधनं दिवः ।  
 यत्रामूर्यहन्तीरापस्तत्र मासमृतं कृधीन्द्रायेन्द्रो परि स्व ॥८॥  
 यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः ।  
 लोका यत्र ज्योतिष्मन्तस्तत्र मासमृतं कृधीन्द्रायेन्द्रो परि स्व ॥९॥  
 यत्र कामा निकामाश्च यत्र व्रभस्य विष्टपम् ।  
 स्वधा च यत्र त्रुषिष्ठ तत्र मासमृतं कृधीन्द्रायेन्द्रो परि स्व ॥१०॥  
 यत्रानन्दाश्च सोदाश्च मुद्दः प्रमुदु आसते ।  
 कामस्य यत्रासाः कामास्तत्र मासमृतं कृधीन्द्रायेन्द्रो परि स्व ॥११॥

yátra brabmā pavamāna chandasyām vācamī vādan |  
 grāvṇā sóme mahīyāte sómenānandāin janāyann īndrāyendo  
 pári srava ॥ 6 ॥ yátra jyótir ájasram yásminī loké svār hitám |  
 tásmin mām dhehi pavamānmítē loké ákshita īndrāyendo  
 pári srava ॥ 7 ॥ yátra rájā vaivasvatō yátrāvaródhanam di-  
 váḥ | yátrāmūr yahvátir ápas tátra mām amṛitaṁ kṛidhín-  
 drāyendo pári srava ॥ 8 ॥ yátrānukāmām cáraṇam trināké  
 tridivé diváḥ | loká yátra jyótishmantas tátra mām amṛitam  
 kṛidhíndrāyendo pári srava ॥ 9 ॥ yátra kámā nikámāś ca  
 yátra bradhnasya vishtāpam | svadhā ca yátra tríptis ca  
 tátra mām amṛitam kṛidhíndrāyendo pári srava ॥ 10 ॥ yá-  
 trānandás ca módāś ca mūdalī pramūda ásate | kámasya  
 yátrāptáḥ kámāś tátra māni amṛitam kṛidhíndrāyendo pári  
 srava ॥ 11 ॥ 27 ॥

O lord of divine love, flow where the priest recites the melodious prayer, and brings forth the spiritual delight, while the plant is pressed under grinding stones with due reverence. May you, O elixir, flow for the self. 6

O Lord of divine love, place me in that immortal undecaying world, where the light is perpetual and where the blissful everlasting lustre keeps shining all the times. May you, O elixir, flow for the self. 7

Make me immortal in that realm where dwells the sovereign who is radiant as the sun, and which is the inner chamber of the sun and where all the cosmic moistures are in abundance. May you, O elixir, flow for the self. 8

Make me immortal in that realm, in the third sphere, in the third heaven where lucid worlds are filled with light. May you, O elixir, flow for the self. 9

Make me immortal in that realm where wishes and desires are left no more, where we have the region of the sun, and where the lasting sustenance and delight are available. May you, O elixir, flow for the self. 10

Make me immortal in that realm, where there is lasting happiness, pleasure and supreme joy, and where the wishes of the wisher have been completely met. May you, O elixir, flow for the self. 11

( ११४ ) चतुर्वर्णोनरक्षनवम सन्तम

( १४ ) चतुर्वर्णस्यास्य सन्तरय मार्गिवः कम्यप क्रियः । पवमानः सोमो देवता । पर्वद्युग्मः ॥

१०५  
य इन्द्रोः पवमानम्यानु धामान्यक्रमीत ।  
तमाहुः सुप्रजा इति यस्ते मोमाविधुन्मन इन्द्रायेन्द्रो परि स्व ॥१॥  
ऋषे मन्त्रकृतां स्तोमैः कउथोद्वर्धयन्गिरः ।  
सोमं नमस्य गजानं यो जुजे वीरुधां परिशिन्द्रायेन्द्रो परि स्व ॥२॥  
सुस देशो नानासर्वा: सुस होतार क्रत्विजः ।  
त्रिवा आदित्या ये भुस तेभिः सोमाभिरक्ष न इन्द्रायेन्द्रो परि स्व ॥३॥

114.

Yá indoh pávamanasyánu dbámāny ákramit | tám āhuḥ  
suprajá iti yás te somávidhan mána índrāyendo pári srava  
|| 1 || ríshe mantrakrítam stómaiḥ kásyapodvardháyan gírah |  
sómam̄ ramasya rájānam̄ yó jajñé vīrúdhām̄ pátir índrā-  
yendo pári srava || 2 || saptá díśo nánásúryāḥ saptá hótara  
ritvijah | devá ādityā yé saptá tébhiḥ somabhbí raksha na  
índrayendo pári srava || 3 || yát te rájañ chritám̄ havis téna  
somabhbí raksha nah | aratívá má nas tárin mó ca nah kím̄  
canámamad índrāyendo pári srava || 4 || २४ ||

The sincere seeker, who attends to the inner philosophy of the filtered juices of the elixir plant, him men call "rich in children", verily a real householder. O divine bliss, may you continue to flow for the self. 1

O seer of the innermost truth, please raise your voice along with the chants of seers who have known the sense of the hymns, and adore with respect and humility the royal elixir of bliss, who is born as the lord of herbal plants. O divine bliss, may you continue to flow for the self. 2

Seven are the parameters of the world (six of space and one of time), with numerous suns; seven are the ministrant priests, and seven are the divine sons of the mother Eternity. With all of them, O divine elixir, may you protect us. O divine bliss, may you continue to flow for the self. 3

Protect us, O royal elixir, with the oblations cooked for you. Let no enemy injure or hurt us; let no harm of any sort come to us. O divine bliss, may you continue to flow for the self. 4



# **NOTES**

Book 9  
Hymns 1-114  
नवमं मण्डलम्  
सूक्तानि १-११४



## Notes on Book IX

The entire Book IX of the Rgveda is devoted to *Pavamanah Soma* (पवमानः सोमः), which according to Griffith is “deified” Soma juice, or to *Soma*, or *Indu*, the moon, who is containing the celestial nectar, the drink of the gods; is identified with the *Soma*-plant, and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamaṇa (Self-purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer.

We are traditionally told that Soma was the famous plant which was used for the preparation of libation of Soma made at the Vedic sacrifice. The whole of the Ninth Book of the Rgveda and six hymns in other Books are devoted to its praise. We give here the entire list of the hymns of the Rgveda (or scattered verses), where the *devata* is Soma.

सोमः — I.43. 4-9; I.91; I 164.43; III.62. 13-15; VI.47. 1-5; VII.104.9;  
12; 13; VIII.48; VIII.79; X.25; X.85, 1-5.

सोमः पवमानः — IX. 1-4; IX. 6-65; IX. 66. 1-18; 22-30; IX.67, 1-9;  
13-22; 28-30; IX.68-114;

सोमः ग्रन्थश्च — I.93; X. 19.1

सोमः प्रथिपत्तु चर्मं वा — I.28.9.

सोमः शक्तश्च — X.85.18

सोमः धारो वा — X.17. 11-13.

सोमः इन्द्रश्च — II.30.6; IV.28; VI.72; X.89.5.

सोमः इन्द्रश्च रक्षहणी — VII.104. 1-7; 15; 25

सोमः इन्द्रश्च प्रथवेन्द्रः — IV.28

सोमः इन्द्रो बृहस्पतिश्च — I.18.4

सोमः निश्चंतिश्च — X.59.4

सोमः पवमानः पूषा वा — IX.67.10-12

सोमः पूषा च — II.40. 1-6

सोमः पूषाऽवित्तिश्च — II 40.6

सोमः रुद्रश्च — VI.74

सोमः वरणः कवचश्च — VI.75.18

सोमः हरिष्वन्द्रः प्रजापतिर्वा — I 28.9

Thus in certain hymns, Soma as the *devata* occurs conjointly with Agni, Arka, Apab, Indra, Brhaspati, Nirrti, Pusan, Aditi, Rudra, Varuna, Hariscandra and Prajapati also.

Sir Monier Monier Williams in his *Sanskrit Dictionary* gives; Soma (सोम); from  $\checkmark su$ , juice, extract; the juice of the *Soma* plant; also the Soma plant itself (said to be the climbing plant जटि, *Sarcostema Viminalis*, or *Asclepias Acida*, the stalks (पश्च) of which were pressed between stones (पर्क), by the priests, then sprinkled with water, and purified in a strainer (परिक्रम); whence the acid-juice trickled into jars (कलश) or larger vessels (ओण); after which it was mixed with clarified butter, flour etc., made to ferment, and then offered in libation to the gods (in this respect corresponding to the ritual of the *Iranian Avesta*); or was drunk by the Brahmans, by both of whom its exhilarating effect was

supposed to be prized. It was collected by moon-light on certain mountains सोमस्येव मौजवतस्य भस्मी विभीतको जागृविमंह् यमच्छान्—X.34.1; the mountain *Mujavat* is mentioned). It is sometimes described as having been brought from the sky by a falcon (ध्येन) and guarded by the Gandharvas. It is personified as one of the most important Vedic gods; to whose praise all the 114 hymns of the Ninth Book of the Rgveda, besides six in other Books, and the whole Samaveda are dedicated.

In the post-Vedic mythology and even in a few of the hymns of the Rgveda (although not in the whole of the Ninth Book), as well as some times in the Atharvaveda, or in the Brahmanas, Soma is identified with the moon (as the receptacle of an other beverage of the gods called *amrta* (अमृत), or as the lord of plants, cf. *indu* (इन्दु), *osadhipati* (पोषणिपति), and with the god of the moon, as well as with Visnu, Siva, Yama, and Kubera.

Soma is called *rajan* (राजन्), and appears among the eight *Vasus*, and the eight Lokapalas (सोमामन्यकांगिलेन्द्राणि वित्ताप्यत्यर्थमस्य च । भृष्टानां लोकपालानां च पृथ्वीरबते नृपः —*Manusmrti*, V.96). Soma is the name of one of Rsis of the verses (X.124.1; 5-9; पर्वत-वर्षण-सोमः ऋषयः).

Soma (सोम) is variously described in the *Nirukta*, one of synonyms of Soma is *matsara* (मत्सरः सोमः । मन्यतेस्तुप्ति कमणः —Nir. II.5) since it is derived from √मन्, meaning to satisfy; गोभिः श्रीणत मत्सरम् (IX.46.4), mix Soma with milk; here *gauḥ*, गौः, is used in the sense of milk. On one occasion Indra is asked to drink Soma for rapture after food (पिता सोमयनुज्वर्धं मदाय —III.47.1). *Madhu* means Soma, since it is derived from √मद्, to exhilarate and is compared with Soma on account of the analogy of exhilaration, (मधुसोमप्रित्योपमिकं मादते: —Nir. IV.8).

The golden juice (or the green-tinted) is the Soma, so called from its golden colour (हृष्टः सोमो हृतवर्णः ; मा तू पित्त्वा हृतवी द्वोलयस्ये वाक्षीभिस्तावताश्म-न्यपीभिः —Nir. IV.19; —the untraced quotation; Pour down the golden juice in the lap of the wood; prepare it with chisels made of stone).

Soma, whose greatness neither heaven, nor earth, nor water, nor

atmospheres, nor mountains fathomed has flowed: *Nirukta*, on X.89.6, quoted in V.3).

The word *Rdu-udara* (ऋद्वदरः), means Soma since its inside is soft, or it is soft in the inside of men (ऋद्वदरः योगः । मृदुदरः । मृदुदरेभिति वा, Nir. VI.4, on कृद्वदरेण सम्बन्धां सचेव—VIII.48.10).

The Soma juices are evaporated during day and during night; यो घस्मे ध्रंस उत वा य ऊर्ध्वनि लोम सूनोति भवति धूर्मा भह्, V.3.4.3; illustrious indeed becomes that man who presses the Soma juices for him during day and during night. Here in this passage *Udhas* means the udder of a cow, because it is more raised than the other parts or because it is fastened near the abdomen. From the analogy of giving fatty fluids (like dew) night is called *Udhas*; also (घ्रंस इति अहनर्मि । ग्रस्यल्लेऽस्मिनसा; —the word *ghramsa* is a synonym of day because juices are evaporated during this period, ग्रोरुप्त उद्धततर भवति । उण्णनद्विभिति वा । स्नेहानुप्रवान तामान्यादाविरप्यूष उप्पते —Nir. VI.19).

Soma is one among those deities with whom *Agni* is jointly praised, the others being Indra, Varuna, Parjanya, and *Rtavas* (Nir. VII.8). Soma is also jointly praised with Indra, and so are the deities Agni, Varuna, Pusan, Brhaspati, Brahmanspati, Parvata, Kutsa, Visnu and Vayu, Soma is also jointly praised with Pusan and Rudra. (Nir. VII.10).

For the pressing and straining the immortal King, i.e. the Soma, Jatavedas, the fire, shall consume, i.e. he will burn with determination, or reduces the property of the miggard to ashes, for the sake of sacrifice (Nir. VII.20 on जातवेदसे सुनवाम सोममरातीयतो नि दद्वाति वेदः —I.99.1).

The *Nirukta* (VIII.3) quotes a passage where the lord of forests, the courageous one, has been asked to drink the Soma from the cup called *nestra* (नेष्ट्र) together with the seasons, *rtavas* (त्वं नेष्ट्रात्सोब्ध प्रविषोदः पित्त ऋतुभिः —II.37.3).

One of the verses, while describing the berry, *vibhidaka*, mentions a draught of Soma that grows on the Mujavat, मूजवत्, mountain—"the

ever-wakeful berry of the *vibhidaka* tree appears to me like a draught of the Soma that grows on the Mujavat mountain (सोमस्येव यौजवतस्य भक्षो विभीदको जापुविमंहूमच्छान् —X.34.1. quoted in Nir. IX.8). Some of the mountains are said to be rich in Soma “Let them proclaim, let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear; the sound, i.e. invocation for Indra (प्रैते वरन्तु प्र वयं षावाम —X.94.1).

The *Nirukta* also quotes a verse which refers to the falcon, who having seized Soma bore a thousand, ten thousand libations together. Here in the enjoyment of Soma, the bountiful left the illiberal behind and the wise the dull-witted man (आशाय रथेनो अभरत्सीमं सहसं सर्वां अयुतं च साकम् —IV.26.7). The word thousand (सहस्रं) is used with reference to the sacrifice in which Soma is pressed a thousand times. In the sacrifice there are ten thousand Soma draughts or there are ten thousand Soma draughts or there are ten thousand gifts in connection with the pressing of Soma. (Nir. XI.2).

Here the *Nirukta* gives the etymology of the word *Soma*. Soma is a plant; the word is derived from the root *sū*, शु, to press; it is pressed again and again (प्रोषधिः सोमः सुगोतः । यदेनमभिष्पृष्टन्ति)

The *Nirukta* quotes again the well-known verse (स्वादिष्ठया भृष्टया पवस्य सोम गारवा । इमाय पात्रे पूर्णः —Be pure with thy sweetest and most gladdening stream, O Soma, thou art pressed for Indra to drink—IX.1.1). There is another verse which is either for *soma*, the elixir plant or for the moon as well—सोमं गन्ते परिवान्यतपिपत्त्योषितिः । सोमं यं ब्रह्माणो विदुनं उत्पादाति कर्तव्य—X.83.3 (Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever partakes. The uselessly-pressed Soma is not the Soma at all—ब्रह्मासूतमसोमगाह । सोमं यं ब्रह्माणो विदुरितः । य उत्पादाति कर्तव्यतपिपत्त्योषितम्, one who does not offer sacrifice can partake. The Soma pressed with the *Yajus* formula is not Soma at all. Of the Soma which Brahmanas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake (धर्मविदेवतम् । सोमं मन्यते परिवान्यत् संपित्तन्योषितिः पूर्णः शूद्रम दोषमाह सोमं यं ब्रह्माणो विदुषचन्द्रमसमग् । न उत्पादाति कर्तव्यतपिपत्त्योषितिः इति—Nir. XI.4).

There is another verse : O god, when they drink thee, forth

thence forward, thou thrivest again. Wind is the protector of Soma; the month is maker of years :

यत्वा देव प्रपिशन्ति तत शा प्यायसे पूर्णः ।  
वायुः सोमस्य रक्षिता समाना मास पाहृतिः ॥ —X.85.5.

This refers to some particular libations or to the first and second fortnights of the lunar month. Here by Soma plant is really meant the moon, which thrives again and again, from new-moon cycle to the full-moon nights. The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes, or the moon. *Soma* and *Amrita* both are conceptual—Many attempts have been made to identify the Soma plant, about which there is so much talk in the Vedic and Iranian literatures (*Rgveda*, I.93.6; III.48.2; V.36.2; 43.4; 85.2; IX.18.1; 46.1; 71.4; 82.3; *Atharvaveda*, III.21.10; *Avesta Yasma* X.4 etc.). It has been held by some to be the *Sarcostemma viminale*, or the *Asclepias acide* (= *Sarcostemma brevistigma*). Roth held that *Sarcostemma acidum* more nearly met the requirements of the case. Watt suggested the Afghan grape as the real Soma and Rice thought sugar-cane might be meant, while Max Muller and Rajendra Lal Mitra suggested that the juice was used as an ingredient in a kind of beer, i.e., that the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the references to Soma. It is very probable, as A.A. Macdonell and A.B. Keith suggest that the plant cannot now be identified.

In the *Satapatha Brahmana*, there is a detailed account of the sale and purchase of Soma plant against the cows of different age-group (III.3.1). It grew on mountain, and could not be obtained by ordinary people; perhaps some special tribe or prince owned it, like the *Kikatas* (III.53.14; फि के कृष्णनिर कोकटेषु गती नासिर इहे न तपन्ति धर्मश). Owing to the difficulty of obtaining the real plant from a great distance, several substitutes were allowed in the Brahmana period.

The *Susruta Samhita* devotes a chapter (XXIX) on Soma, which may thus be summarized;

"In the days of yore, the gods such as Brhma, created a kind

of Amrita (ambrosia) which is known by the epithet of Soma for the prevention of death and decay of the body. The same divine Soma plant may be classified into 24 species according to the difference in their epithets, potencies, habitats etc. ! Ansuman, Munjavan, candrama, Rajataprabha, Durva-Soma, Kaniyan, Svetaksa, Kanakaprabha, Pratanavān, Talavinta, Karavira, Amsavan, Svayam-prabha, Mahasoma, Garudahrta, Gayatrak, Traistubha, Pankta, Jagata, Sakvara, Agnistoma, Raivata, Gayatrya, Tripada, Udupati. (XXIX. 2—8). Whatsoever be the species, the Soma plant is furnished with fifteen leaves which wax and wane with the waxing and waning of the moon. Thus one leave grows every day, in the bright-half of the month (*Sukla pakṣa*) attaining the greatest number 15 on the Full Moon night, and then leaves begin to decrease in number dropping one by one everyday till the bare stem of the creeper is left on the night of the New Moon (XXIX. 20—22).

The same text further proceeds to describe the details (all conceptual)! the Ansuman (अंशुमानः) species of the Soma are characterised by a smell like that of clarified butter and has a bulb, while the Rajataprabha (रजतप्रभः), is possessed of a bulb resembling a plantain तेजः shape. The Munjavan (मूञ्जवान्) puts forth leaves like those of a garlic, whilst the candramas (चन्द्रमसः) species is possessed of a golden colour, and is aquatic in its habitat. The Garudahrta (गरुदहर्ता) and Svetaksa (स्वेतक्षा) species are yellowish and look like the cast-off skins of a snake, and are usually found to be pendent from the boughs of trees. All other species are marked with particoloured circular rings. Possession of 15 leaves of variegated colours, a bulb, a creeper—like appearance, and secretion of milky juice are the general characteristics of all the Soma plants.

The Himalayas, the Arbuda, the Sahya, the Mahendra, the Malaya, the Sri-Parvata, the Deva-giri, the Devasaha, the Pariyatra, the Vindhya, and the lake Devasunda are the habitats of the Soma plants. Somas of the candramas species are often found to be floating here and there on the mighty stream of the river Sindhu which flows down at the feet of the five large mountains lying to the north bank beyond the Vitasta river. The Munjavan and the Ansuman species may also be likewise found in the same locality while those known as the Gayatrya (गायत्र्यः), Traistubha (त्रैस्तुभः) Pankta (पांक्तः), jagata (जागतः), Sakvara (शक्वरः) and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Manasa (क्षुद्रकमानसम्) in Kashmir, XXIX. 27—31).

The description is so vivid, as to appear that the author of the treatise has actually written these details by his personal observation and experience. But this is not so. This is seen from the following passage from the same treatise :

यश्चात् मन्दभायैस्ते विषजश्चापभानितः ।  
न तान् पश्यन्त्य धर्मिष्ठाः कृतधनाश्चापि मानवाः ॥  
भेषजहो विषयवापि ब्राह्मणदेव विषस्तथा । (XXIX. 32)

(The Soma plants are invisible to the impious or to the ungrateful as well as to the unbeliever in the curative virtues of medicine or to those spiteful to the Brahmana.) This passage clearly shows that the entire description is dramatic, imaginative and conceptual. The author of the *Satapatha* clearly declared that this King Soma, the food of the gods, is no other than the Moon (एष वै सोमो राजा देवानामन्तं यन्मन्त्राः ।—Now this King Soma, the food of the gods is no other than the Moon *Satapatha Br.* 1.6.4.5.)

**Soma-rituals and Soma-yajnas.** The Amrta and Soma are both conceptual; they have no terrestrial existence. As has been already quoted earlier, the *Rgveda* verse (X.85.3) itself suggests : "He who has drunk thinks that the herb men crush is the Soma, but which the priests or Brahmanas know to be Soma, no one ever eats—(सौ य ब्रह्मणो विदुं तस्याश्राति करचन्)."'

In the ecclesiastical age, the whole drama was enacted, and the Soma was equated with a creeper, a plant bearing juice or sap and having the content of Soma in it in proportion to its curative or exhilarating capacity. That Soma is universally present in all medicinal herbs is also suggested in one of the lines of the *Gita*; गामाविष्य च भूतानि धारयास्यहर्योजसा । पृष्णामि चौपसीः सर्वाः सीमोभूत्वा रसात्मकः (And entering the earth, I support all beings by my vital energy, and becoming the sapful Soma, I nourish all herbs)—(*Gita*, XV. 13). Since Soma was never available, its substitutes were also suggested in Soma sacrifices; Two kinds of Phalguna, the red-flowering and the brown-flowering, Syenahrta, Adara, Durva (brown) and Yellow Kusa in preferential order (वृपानि वै काल्यनानि । लोहितपृष्णपाणि चारुण पृष्णाणि च स यान्पृष्णपृष्णानि काल्यनानि... यस्यरुण पृष्णाणि च विन्देयुः । येनहृतमधिषुपुयात्... यदि येनहृतं न विन्देयुः । आशारात्मिषुण्यात्... यजादारात् न विन्देयुः । यज्ञशुर्या यज्ञशुण्यात्... etc. *Satapatha Br.* IV.5 10.1-6).

In different localities in India and also in the neighbouring countries. Some substitutes of the Soma plant were always held in esteem and the Soma oblations were prepared from them by crushing them, squeezing their juices, straining them, and mixing milk and curds to them.

The conceptual story added to the ceremonial Soma in some of the essential details is as follows :

(a) When the Gayatri flew towards the moon, a footless archer aiming at her while she was carrying him off, severed one of the feathers (पर्णं) either of the Gayatri or of the king soma and on falling down, it became a *parna* (*palasa* पलाष) tree, whence its name *parna* (पर्णं) *Satapatha Br.*, I.7.1.1.

(b) He then spreads the cloth, covers the ox-hide either twofold or fourfold with the fringes towards the east or north. There on he metes out the king (Soma)—*ibid.* III.3.2.9.

Having gathered the ends of the Soma cloth, he ties them together by means of the headband (उण्णीष)—*ibid* III.3.2.18.

(c) Then begins the buying of Soma, and bargaining. Finally Soma is bought for ten things; Candra or gold, cloth or skin, she-goat, milch-cow, pair of kine and so on. चन्द्रे ते चस्तं ते छागा ते बैनुस्ते यिष्युनो ते गावो तिस्तोऽन्याऽश्विः—*Satapatha*, III.3.3.1-4. Soma is usually purchased against cow, since a variety of preparations are available from cow's milk; शोर्वं प्रसिद्धुक्। तस्मै शूतं तस्येश्वरस्तस्यै दधि तस्यै मस्तु तस्याऽन्नातञ्चनं तस्यै नवनीर्तं, तस्यै पूर्तं, तस्याऽग्निभिर्वा, तस्यै वाजिनम्। From the cow, fresh milk, boiled milk, cream, curdled milk, butter, ghee, clotted curds and whey. *Satapatha*, III.3.3.2.

(d) The Soma is then placed on the black deer-skin in the closed space of a cart, which stands to the south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all appliances and yoked with a pair of oxen. The antelop skin is spread with the hairy side upwards, and the neck part towards the east (III.3.4.1)

(e) Then he wraps the Soma up in the Soma wrapper. If there are two deer's skins, he then puts up the other by way of a flag. They now drive Soma about on as a safe cart (*nastra*, नास्त्र) unmolested by evil spirits. (III.3.4.8).

(f) Soma is then brought to the front of the hall. Adhvaryu then removes the Soma-wrapper. Then four men take up the King's throne (four for a royalty and two for commoners) which is of *udumbara* wood; there upon the king Soma is made to enter the hall. Soma is verily the guest of the sacrificer. (III.3.4.26, 27).

(g) Soma is pressed for juice eight times, then eleven times, twelve times and so on (IV.1.1.8, 10, 12). The juice is collected in cups or vessels (*graha*). It is cleansed or purified first by hand (पश्चिमपूत्, *gabhasti-puta*). Having drawn the *graha*, the vessel is wiped all round, lest any Soma juice should trickle down. The great pressing ceremony (*Mahabisava*, महाबिषव) is described in details in the *Satapatha Brahmana* IV.1.2.

**Soma and Dayananda**—The enigmatic term *Soma* occurs in all the four Vedas. The other words derived from it, as occurring in the Rgveda, are :

सोमऽमयः (X.94.9); सोमऽपाहुः (IX.94.14), सोमकः (IV.15.9),

सोमकामम् (I.104.9); सोमगोपाः (X.45.5);

सोमजामयः (X.92.10); सोमधानः (VI.69.6);

सोमज्यतिम् (I.76.3); सोमज्यरिवाधः (I.43.8);

सोमपर्वतिः (I.9.1); सोमपा (I.21.3);

सोमपातमः (I.8.7); सोमपादन् (I.55.7);

सोमपीतये (I.2.3.);

सोमपीथम् (X.15.8);

सोमपृष्ठासः (VIII.63.2);

सोमपेयम् (I.120.11);

सोममादः (VII.21.2);

सोमरस्तरेष्यः (X.76.5);

सोमराजीः (X.97.18);

सोमवत्वा (X.113.8);

सोमयतीम् X.97.7);

सोमवृद्धः (VI.19.5);

सोमकितम् (VII.104.19);

सोमसुलः (I.89.4);

सोम सुतिम् (VIII.93.6);

सोमापूषणा (II.40.1);

सोमाश्रा (VI.74.1-8);

सोमिः (I.22.4);

सोमः (VIII.93.8);

सोम्याः (VIII.59.4).

Swami Dayananda in his Vedic writings has explained the word *Soma* varyingly. He drives the term from  $\sqrt{su}$ , सु thus : सुवनि चाचरं जगत् तत्सम्भूदो जगदीश्वर, Lord, the creator of the word; पथवा सूयन्ते इसा यस्मात् स सोमोष्ठिराजः, a medicinal herb from which flows the sap; also सोमविश्वासम्पादक विद्वन् the one adept in the herbal knowledge (Yv. IV.37); घन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा, one like a moon; an enlightened person or a prince (Yv. XII.112); ऐश्वर्यं सम्पन्न, the one with glory, like Indra (IV.28.1); सर्वजग्थुत्पादकः ईश्वरः, the creator of the universe (*Aryabхivinaya* I.38); सोमवत्सीक सर्वरोग विनाशक राजन्, a king resembling Soma creeper in cures; (Yv. XXXIV.22); वीर्यवत्तम विद्वज्जन, an enlightened person with virility (I.91.6); लर्वविद्यायुक्त, learned in all disciplines (I.91.23); सोम्यगुणसम्पन्न, one with loving temper; आरोग्य वल प्रापक, or one who cures ills and provides health (I.91.22); शुभकर्मगुणेषु प्रेरकः, one who inspires for good qualities and noble actions (I.91.3); यवाद्योषधि इत्यापिनः, one who is present in all plant saps as of barley etc. I.187.9); सुर्वेश्वर्यंप्रद ईश्वर, Lord who provides all pleasures and comforts (I.43.9); प्रशस्तगुणशिष्य, a disciple with excellent

qualities (Yv.VII.14); प्रशस्तेश्वर्यं युक्तं समाध्यस राजन्, king or the head of a state with noble qualities (Yv. VI.26), सफलैश्वर्यं प्रेरकं समाप्तं the head of a council or assembly with excellent qualities (Yv. VI.33).

In the material sense, any preparation with nutritive and curative qualities is Soma, सोमरसान्वितं पाकम् (Yv. XII.55); सर्वपदार्थभिषवम् (I.16.7); सर्वंरोगनाशकं महोषधरसम् (III.53.6); ऐश्वर्यंकारकम् (ओषधिम्) (III.51.7); ओषधिजन्मं धृतद्वाघादिकं रसम् (III.47.4); सोमलतांशोषवि सारपालार वैद्यम् (II.11.11); सोम वल्ल्यादि निष्पन्नमाहा, सादकमासव-विषोपम्, an exhilarating liquor (Yv. VIII.10); बलपुष्टिवृद्धि-वस्तुकमुत्तमीषधिषवम् (I.28.9) महोषधि विशिष्टमन्म (III.40.5); जलम्, water (V.34.3); सोमघोषधिगणम् (Yv XXVIII.26); सोमवल्ल्या दोषधिरसान्वितं पाकम् (Yv XV.60); अमृताङ्गं रसम् ambrosia of immortality (Yv.IV.31). Similarly we have सोमः ओषधिराजः (Yv XXIX.49); महोषधिरस ऐश्वर्यं वा (V.43.5); वैद्यक शिल्प क्रियया सासाधित घोषधीरसः, medicinal preparations accomplished in pharmaceutical concerns (I.47.1). Also the creator Lord, यः सुनोति सः (VI.34.4); यः सर्वंगत् सः भराधरः परमात्मा (VI 44.24); सोमः वे सुनवन्ति सूयन्ते वा ते पदार्थः (III.36.2); सूयन्त उत्पत्त्यन्ते ये ते पदार्थः (I.2.1); also moon as (सोमेण चन्द्रेण प्रकाशमानेन वाऽङ्ग्लाद-कर्त्वेन (Yv.X.30).

**Analogical Interpretation of Soma—** In the Vedic literature, Soma has numerous connotations, based on analogies. We shall quote here a few:

(a) Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, 'I must not become sacrificial food for the gods with my whole self!' That form of his, which was most pleasing, he accordingly put aside. Thereupon the gods were victorious; they said, 'Draw into thee, for therewith shalt thou become our food?' He drew it to him even from afar, saying, verily, that is mine own, he was called Soma. (स्वा वै मऽएवेति तस्मात् सोमो नाम—*Satapatha* III.9.4.22).

(b) Some is differerdt from Sura, the alcoholic beverage—He (the Adhvaryu) then draws seventeen other cups of Soma, and (the Nestri) seventeen cups of Sura (spirituous liquor) for to Prajapati belong these two saps of plants, to wit the Soma and Sura (अप्तवद्यं सुराग्रहात् प्रजापतेविएतेऽप्तवद्यसी मत्सोमश्च सुरा च); —and these two the Soma is truth, prosperity,

light (सत्यं वै श्रीज्योति॒ सोमः); and the Sura untruth, misery, darkness (अनृतं पाप्मा॑ तमः॒ सुरेते॑ —*Satapatha* V.1.2.10).

(c) Sri or eminence is Soma; contrary to it is disease which means meanness श्रीर्वै॒ सोमः॑, पाप्मा॑ यशः॑ —IV I 3.9; Soma is antithesis of Yaksma or disease).

(d) The king Soma is moon (सोमा॑ राजा॑ चन्द्रमा॑; , सः॑ स्वयमेवात्मान् ग्रीष्मे॑ यज्ञवच्ये॑ राजस्तम्बायवाय॑ यावन्ति॑ वाव॑ मे॑ ज्योती॑ षि॑ तावत्यो॑ मङ्गलकाऽहिति॑, he himself, indeed, proclaimed his own self to Yajnavacos Rajastamba, saying, "As many light; as there are of mine, so many are my bricks." *Satapatha*, X.4.2.1).

(e) Soma forsooth was Vrtra; Soma is a god, since Soma (the moon) is in the sky, 'Soma forsooth was Vrtra; his body is the same as the mountains and rocks; thereon grows that plant called Usana (उणान); they fetch it hither and press it, and by means of the consecration and the Upasads, by Tanunaptra, तानुपत्त, and the strengthening they make it into Soma. (वृष्टो॑ वै॒ सोम्॑ प्राणीत्॑, तच्छ्रीर॑ यद्गिरयो॑ वदश्मानस्तदेषो॑ उणानानो॑मीषधिर्जयते॑ —*Satpatha*, III.4.3.13).

(f) Soma is Prajapati (सोमो॑ हि॑ प्रजापतिः॑ —*Satapatha*, V.I.5.26); Soma is Pavamana (सोमो॑ वै॒ पवमानः॑ —II.2.3.22); Soma is all the deities (सोमः॑ सर्वा॑ देवता॑ —I.6.3.21); Soma is Indra (सोमो॑ वा॑ इन्द्रः॑ —II.2.3.23); Soma is night (सोमो॑ रात्रिः॑ —III.4.4.15); Soma is parna or palasa (सोमो॑ वै॒ पर्णः॑ —VI.5.1.1; सोमो॑ वै॒ पलायः॑ —*Kausitiki* II.2); Pasu or animal is verily Soma (पशु॑ वै॒ प्रत्यक्षं॑ सोमः॑ —V.1.3.7); fame is Soma (यशो॑ वै॒ सोमः॑ —IV.2.4.9).

Special feature of the Soma Pavamana hymns : The Book IX of the Rgveda has 114 hymns and in all, 1108 verses. As we have said, Soma verily means the moon in the cosmic creation, which is imagined to sustain a conceptual plant Soma, which on cleansing, crushing and squeezing yields an exhilarating juice, very tasty, sweet, health-promoting and energizing. This drink is primarily meant for Indra, the Lord Supreme. He is the highest and the most primary source of Soma, and He alone is offered the oblations of Soma, so much so that Indra and Soma become identical. Indra is Lord of Bliss, He is Bliss-personified;

He is identical with Love, which is purest form with all its lustre and devoid of lust, is the personified Soma, Soma is Ananda (आनन्द) personified-the supreme bliss of ecstasy, par excellence.

Soma as an oblation goes to Indra, and through Him to other deities, the bounties of Nature. It exhilarate them also, and energizes them, and they play their due and assigned role in creation and maintenance, Whatever divine beauty exists in the world is due to Soma, and thus the benign creation is the manifestation of Indra, the Lord Supreme.

In the Soma Pavamana hymn, Indra is the central figure, the only supreme recipient of our homage and oblations. In the cosmic creation, our supreme Lord is Indra, and Nature's forces are the Devas, the gods. In our body complex, the little self, the individual consciousness, the soul is Indra, whilst the sense organs are the gods. Here the soul is the enjoyer of the Soma, and through this soul, the Soma is shared by the sense organs. The Soma is cleansed and filtered through the strainers of mental complex, the internal organ in particular, and then it is stored in the *vijnanmaya* sheath (विज्ञानमय शौष्ठा) as enlightenment and in the *anandamaya* sheath (आनन्दमय शौष्ठा) as bliss or supreme happiness. To the extent Soma has been cleansed and filtered, depends the integral personality of the devotee, the *yogin*; this Soma makes a person a *deva*, a pitr, a man, a *gandharva* (a man with worldly sense of aesthetics, a poet, a dancer, a musician, a lover, a man of refined tastes, or a devil, or raksas.

The society has also an Indra, the head of a state, the chief of an organisation; all the invocations are addressed to him; all the tributes go to him; he is the custodian of all the revenue and wealth; Soma is this tribute and revenue; through him, the other officers in charge, the head of the sub-offices, get the share of the total finances to be spent for the welfare of the society. The *Soma Pavamana* hymns have massages for such organizations also.

A young diciple, a Brahmacarin, is also known sometimes as Soma; he is addressed as saumya (शौम्य). His personal integrity depends upon his preserving the elixir of youth or virility the *virya*, the *ojas*. The essence of life is the Soma-elixir. The Soma reflects through the

eyes, the cheeks, the lips, the muscles in fact, through everything that glorifies the youth. Soma also become the Saurya (सौर्य) or valour of a soldier; it becomes the serenity of a young intellectual in an academy; Soma glitters through the eyes of a Brahmacharin, preparing himself for any walk of life.

Soma is the quintessence of any herb, used as a cure of maladies and diseases. It is the finally refined essence of a medicine that leads to amelioration and better health. Whatever is curative in a herb or medicine is Soma : it is, as if, present in micro-quantities in every dose of medicine, and the cure is supposed to be proportional to its content.

Dayananda in his commentary on the Vedic mantras gives the following meanings of the word Soma.

(i) Supreme Lord, the impaller of the universe ! सुवति वराचर अग्नः, तत्सम्बूद्धो अनदीप्तरः;

(ii) the supreme medicine! मूर्यन्ते रसा यस्मात् स सोमविषयिराजः ।

(iii) One adept in Soma-knowledge! सोमविषया-सम्पादक विद्वन्.

(iv) An enlightened person or a government official bright as moon (चर्व इव वर्तमान राजपूष्य विद्वान्नाम वा ।)

(v) The cure of all diseases like the conceptual Soma-plant (सोमवस्त्रीव सर्वरोगविनाशक).

(vi) A young with superb virility, वीर्यवत्तम्.

(vii) A person of divine humility, सोम्यगुणसम्पन्न.

(viii) Friend and well-wisher of every one, सर्वसुहृद् सोहाइं प्रद वा.

(ix) The democratic head of a state, सर्वंगुपत्रापक सत्ताध्यक्ष, सकलेष्वयं प्रेरक सभापति;

(x) A deciple with noble qualities, प्रमस्तंगृणजिज्ञ्य.

(xi) Any preparation mixed with the Soma juice, सोमरसान्वित पार्कम्, सोमवत्त्वादि निष्पन्नमाहूः जादकमासव विशेषम् an *asava*, or an exhilarating extract, derived from Soma plant.

(xii) One desirous of good reputation, the member of the court of justice, ऐश्वर्यमिच्छुः न्यायाधीशः .

(xiii) A friend, सखा.

(xiv) Moon, चन्द्रमा.

(xv) Soma plant or some plant like this of medicinal properties, सोमसत्तादोषधिगण.

(xvi) Newly married tender, smart and humble young man, सोमार्यादि गृणयुक्तरबाद् विमाहितः प्रथमः पतिः .

(xvii) Members of an assembly or parliament of a state, or people of a state, राजसभायाः सभासन् प्रजाभनो वा.

**Aurobindo and Soma:** Aurobindo in "The Secret of the Veda" (p 342) writes: Soma is the Lord of the wine of delight: the wine of immortality. Like Agni, he is found in the plants, the growths of earth and in the waters. The Soma wine used in the external sacrifice is the symbol of this wine of delight. It is pressed out by the pressing stone (*adri*, अद्रि, gravan, पात्रण, which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone, as they speak of light and sound of Indra's weapon. Once pressed out as

delight of existence, Soma has to be purified through a strainer (पवित्र) and through the strainer he streams in his purity into the wine-bowl, चमू, in which he is brought to the sacrifice, or he is kept in jars (कलण) for Indra's drinking, or, sometimes the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the Ninth Mandala which are devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of heaven, दिवस्थदे, "(Vol X.p.343).

Thus evidently the entire human system, the body complex, is *Kalasa* or the jar of storing the Soma. The mind enlightened by knowledge (चेतस) is the strainer or divine filter made of fleecy-wool. We have called it ultrapsychic fleecy-filter in our translation of the Soma-Pavaman hymns. Aurobindo says :

"The hymns begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*Cetas*); the hymn hymn system is the jar (पवित्र से चितं ब्रह्मणस्पते, the strainer is spread wide for thee, O Master of the soul; प्रभुर्गताणि पर्येषि विश्वतः, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brhaspati, master of the creative *World*. *Brahman* in the Veda is the soul or soul-consciousness, emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*, Here, however, it seams to mean the soul itself. Soma, the Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart, enlightened, have been formed into a purifying instrument, freed from all narrowness and duality, the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life, and turn it into pure delight of the true existence, the divine, the immortal Ananda;"

Aurobindo further says;

"So received, sifted and strained, the Some-wine of life turned into Ananda, comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* (प्रभु) and *vibhu* (विभु) in the Veda are used not in the later sense, "lord, but in a fixed psychological significance like *pracetas*, प्रचेतस् and *vicetas*, विचेतस्, or like *prajnana*, प्रज्ञान and *vijnana*, विज्ञान in the later language, *vibhu* means becoming, or coming into existence pervasively, *Prabhu*, becoming and coming into existence in front of the consciousness, at a particular point as a particular object or experience, Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness, concentrated at some particular point, *prabhu*, or as some particular experience, and then pervades the whole being as Ananda, *vibhu* (p. 344).

Every human system is not capable of holding this Soma. We would again quote Aurobindo in this connection :

"But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight, अरप्तसन्तूष्टे (IX.83.1), he who is raw and his body not heated does not taste and enjoy that; असास इद्धन्तस्तत् समाशत्, only those who have been baked in the fire bear and entirely enjoy that. The wine of that divine Life poured into the system is a strong, overflowing and violent ecstasy .. it cannot be held in the system, unprepared for it by strong endurance of the utmost fires of life and suffering and experience. (p. 344).

About the strainer, Aurobindo further says;

"This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven; तपोष्यविलं विततं दिवस्पदं—IX.83.2; its thread or fibres are all of pure light and stand out like rays. (शोचन्ति प्रस्य तन्त्रो व्यस्तिरल्—IX.83.2). Through these fibres, the wine has to come streaming. The image evidently

refers to the purified mental and emotional conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres." (p. 345)

"Thus received and purified these keen and violent juices, these swift and intoxicating powers of the wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier, अवत्यस्य पवोतारमाश्वः (IX.83.2). So increasing him in all delight of his mental emotional, sensational, and physical being, they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of *Svar* (स्वर) where the mind capable of intuition inspiration, revelation is bathed in the splendours of the Truth (*rtam*), liberated into the infinity of the vast (*brhat*): दिवस्पृष्टमधि तिष्ठन्ति चेतसा.

The Vedic tradition takes us by and by to higher and higher connotations of Soma; any medicinal plant is a Soma plant; moon is also Soma; every thing charming is Soma; the Ananda or delight of divine existence in the human being's conscious experience is Soma. From *divine manifestation*, we go up to the *divine Person*, and at once Soma appears as the Supreme Personality, the highest universal Deva (not only *visve devah*, or all Nature's Bounties, but finally the *Devadhi-deva*, the Supreme Lord).

Soma is regarded as the dappled Bull also (परुच्चद उपसः पूर्णिम्य उक्ता विभृति भूयनानि चात्रयः —IX.83.3). The word *prsnih*, पूर्णिमः, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female energy. Like all words of colour, *sveta*, *su'tra*, *hari*, *harit*, *krsna*, *hiranyaya* in the Veda, the word *prsnih* is also symbolic. Colour, *varna*, has always denoted quality, temperament etc. (*guna*, *karma*, *svabhava*) in the language of the Vedic mysticism. The *dappled Bull* is the Deva in the variety of his manifestations; many-hued Soma is that first dappled Bull, generator of the world of becoming, for, from the Ananda, from the all-blissful one, they all proceed; Soma is this Bull (*utsan* उक्तन्), a word like *vrsan*, वृष्ण्, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilizes force of consciousness (उक्तं सेचने; उक्तन् मेचन्ते —*Daya*.; उक्तन् महन्नाम—Nigh. III.3); वृषा वर्षकः वीर्यसेवकः —*Daya*).

Soma is the Ghandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda. He is the Supreme, standing out from all other beings, and over them, other than they and wonderful (*adbhutah*). For we have the verse: गन्धर्वं इत्या पदस्थ जिति पाति देवानां जनिमान्यद्भूतः -IX.83.4.

In the *yajna-karma* or the sacrificial rituals, Soma becomes an offering (*havih*). As the wine of delight, he flows about and enters into the great march of the sacrifice, which is the progress of man from the physical to the super-conscious. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, नभः, the mental principle, as his robe and veil (हविर्विष्वो महि सद देव्यम् —IX.83.5). The divine delight comes to us wearing the luminous-cloudy veil of the forms mental experience.

In that march of sacrificial ascent, the all-blissful Deva becomes the king, *Soma Rajan*, of all our activities, master of our divinised nature and its energies, and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite, and immortal state (*Aurobindo*, p. 348).

### Reference to the Samaveda

The Book Nine of the Rgveda deals with the Hymns devoted to the Soma Pavamana, and the verses in large number (often with minor alterations) occur in the Samaveda also. This concordance has been indicated by us in each hymn on two styles:

(i) The Samaveda is divided into two *Arcikas*, the *Purvarcika*, पूर्वर्चिक, which we have indicated as I, and the *Uttaracika*, उत्तरर्चिक, indicated as II. Each *Arcika* is further divided into *Prapathakas*, प्रपाठकाः, each *Prapathaka* into the *Ardhas*, the First-half, प्रथमोऽर्धः, and the Second-half, द्वितीयोऽर्धः; and these *Ardhas* are further sub-divided into *Dasakas*, दशकाः, or groups of ten-verses (the number of verses in each *Dasaka*, however, is not restricted to ten only), and finally each *Dasaka* into a number of verses.

(ii) The modern trend is to assign a continuous number to all the verses of the Samaveda, from 1 to 1875. This has been indicated in parenthesis or round brackets, ( ), after referring to in the first style.

### Hymn-1

For verse 1, see Nir. XI.3.

For verse 1, *Samaveda*, 1.5.2.4.2 (468) and II.1.1.15.1 (689),

verse 2, 3, *Samaveda*, II.1.1.15.2, 3, (689, 690).

1. Be pure with thy sweetest and most gladdening stream. O Soma, thou art pressed for Indra to drink (इन्द्राय पातवे सुतः). The verse is explained by the mere reading of it (इति सा निगदव्याख्याता—Nir. XI.3).

*Indra* is the resplendent self, the soul, who drinks Soma, not in the literal sense; Soma is neither a fluid, nor Indra, a human who drinks in the literal sense. Soma is the elixir of divine love which flows out to the *Anandamaya* and *Vijnanamaya* sheaths and enjoyed by the self seated in the innermost cavity of heart. Soma is pleasing and exhilarating, leading to truth and enlightenment, and not to drunkenness leading to falsehood and wretched life. (हे सोम, इन्द्राय पातवे पातुं सुतः प्रभिसुतः त्वं स्वादिष्ठया स्वादुसमया मधिष्ठया प्रतिशयेन मादपिण्ड्या वारयपवस्त्र कर —*Sayana*).

*Pavasva*, flow (पवस्य कर —*Sayana*; पवित्री भव, be pure; प्रापको भव —*Daya*.).

*Sutam*, सुतं, expressed, effused (*Wilson*); सुस्तकारे-निष्पादितं —*Daya* on III.40.2; पन्तःकरणाभिषतं विज्ञानम् —*Daya*, on I.3.8).

2. *Ayohataum yonim*, made strong by fitting iron-nails (अयोहूतं योनि

--gold-smitten birth place--Wilson; हिरण्ये इति Sayana) The word *ayas* stands for any metal in general and hence iron or gold even. (*Ayas=hiranya=gold*--Nigh. I.2).

**Druṣṭa**, द्रुष्टा ; it is a wooden cask (दोणरसानेन; अधिष्ववण-फसकाम्या; the planks of the Soma-press—*Sayana*; दृष्टा गन्तारो इग्नाम्यी सेगापस्यव्यक्तो —*Daya* on V.86.3).

For *Ayohatam yenim*, see also IX.80.2, i.e. fashioned by a golden hand, or pressed by the priest, having gold rings in their fingers. It is so said, that the Brahmins who perform these ceremonies must all wear a kind of flattened gold ring. (*Stevenson*).

Mahindhara in Yv. XXVI.26, takes it as “fabricated by a carpenter with an iron tool.”

4. **Vajam**, वाजं, strength (वाजं वसम् --*Sayana*). (वाजः=अयः=प्रलनाम—Nigh. II.7).

**Sravah**, श्रवः, fame or food (श्रवः प्रल्ल —*Sayana*).

6. **Varena**, वारेण, through the cloth, the ultra-psychic fleecy filter; the universally-stretched out cloth, the cosmic filter, spread in the firmament through which the rains filter out; the extensive psychic filter through which pass all our ideas, thinkings, emotions and feelings before they reach our consciousness to become a part and portion of our *Anandamaya* and *Vijnanamaya* sheaths. (वारेण वासेन, woollen, hairy—*Sayana*).

The hair, वार or वाल, is the hair-sieve used for straining the Soma juice. In the Soma ceremonies, the herbal juice is filtered through a stretched woollen cloth.

**Sesvata tana**. eternally outstretched (हरवता वापवसेन तना विस्तृतेन —*Sayana*).

Suryasya duhitā, the daughter of the Sun i.e. dawn; according to Sayana, the *Sradhadevi*, अदादेवी. *Sradha*, the faith, the instinct which impels the enlightened soul to accept truth and truth alone, is the daughter of the Sun According to the Vajasaneyins , “अदा वै सूर्यस्य दुहिता अदा हृषेण पूनाति”—*Sradha*, verily, is the daughter of the Sun; she purifies him.”

7. *Parye divi*, पार्ये दिवि, on the auspicious day; on the final day (सोत्येऽहनि —on the day of the Soma effusion—*Sayana*).

**Dasa yosanah svasarabḥ anvih,** दशयोषणः स्वसारः प्रणवीः the ten sister singers (योषणः स्वप्नः स्वसारः स्वयं सरन्तयो दशसंघाकाः प्रणवीः प्रणवयोः प्रणगृत्यः —*Sayana*).

**Anvyah,** पञ्चः—स्वसारः = प्रणुलिनामानि --Nigh. II.5.

There are twenty-two synonyms of *anguli*, finger. From what root is *angulayah* (fingers) derived ? They are so called because they go foremost, or they drip foremost, or they set foremost; or they move foremost, or they mark, or they bend, or may be so called from decorating (प्रदृशूत्यः कस्मात्? प्रग्रामित्यो भवन्तीति वा । प्रग्रालित्यो भवन्तीति वा । प्रग्राकारिष्यो भवन्तीति वा । प्रसाराद्यो भवन्तीति वा । प्रङ्गना भवन्तीति वा । प्रङ्गना भवन्तीति वा । प्रपि वास्त्रजनादेव स्यः —Nir. II.8).

8. *Tridhatu*, त्रिधातु, the sap is imbued with three qualities of invigorating body (प्राणीर) mind (मनस्) and intellect (बुद्धि). In the Soma ceremony, the Soma juice becomes threefold, as filling the three vessels, the dronakalasa, the adhavaniya and the putabhrta (त्रिधातु त्रिस्थानम् । द्वेषकलश आधवनीयः पूतमूदिति त्रिधातवः —*Sayana*).

## Hymn-2

For verse 1—8, Samaveda II.4.1.3.1-8 (1037-1044)

For verse 9, Samaveda II.4.1.3.10 (1046)

For verse 10, *Samaveda II.4.1.3.9* (1045).

1. **Deva' vib,** देववीः —dear to Nature's bounties; dear to five sense-organs and five organs of actions (देववी देवकामस्त्वम् —*Sayana*).

3. **Apah-vasista,** mingled with waters (अपः वसतीवरीः वसिष्ठ प्राच्छादयति —*Sayana*).

**Sukratuh,** rich in qualities and actions (सुक्रतुः सुकर्मा —*Sayana*).

7. **Ojasa apasyuvah,** increase our vigour and encourage us for the right conduct (ओजसा वलेन अपस्युवः कर्मच्छा सम्बन्धिन्यः ताः —*Sayana*).

**Marmrijyante,** they cleanse (our hearts) (मर्मज्यन्ते शोष्यन्ते —*Sayana*).

**Girah,** words of praise (गिरः स्तूतयः —*Sayana*)

**Madaya sumbhase,** add to our exhilaration (मदाय करन् मुम्भसे भलक्रियसे —*Sayana*); which adorn thee as thou droppest for our exhilaration—*Wilson*.

### Hymn-3

For verse 5, see Nir. VI,28

verse 1, *Samaveda, II.5.2.2.1* (1256)

verse 2, *Samaveda, II.5.2.2.6* (1261)

verse 3, *Samaveda, II.5.2.2.5* (1260)

verse, 4-5, *Samaveda*, II.5.2.2.4; 5, (1258, 1259)

verse 6, *Samaveda*, II.5.2.2.3 (1257)

verses 7-10, *Samaveda*, II.5.2.2.7-10 (1262-65)

verse 9, also *Samaveda*, II.1.2.17.1 (758)

1. **Dronantि**, द्रोणानि, towards or on the sacrificial vessels. Dronas are the large troughs called drona-kalasa (द्रोणानि द्रोणकलासानि —*Sayana*).

2. **Hvaransi ati-dhvatti**, Hvaransi, ह्वरांसि अतिधावति, rushes forward or hastens down the declivities (*Benfey*); **Hvaransi**=enemies or obstacles and oppositions (ह्वरांसि शवून् अति धावति, rushes on to crush, हन्तुमसिष्य-धति —*Sayana*).

**Vipa-Krtah**, विपाकृतः, worked with fingers (विपा=fingers, Nigh. II.5, विपा शंगुल्या; कृतः अभिषृतः, crushed, squeezed).

5. **Ratharyati**, longing for a chariot, one desirous of something accomplished, or one who desires a chariot (रथयंतीति सिद्धिस्तत्प्रेप्तुः रथं कामयत इति वा —Nir. VI.28).

**Esa devo ratharyati**, this god desires a chariot; this Soma, the love divine hastens to ride on a chariot; it longs for a chariot, or it longs or is desirous of some thing already accomplished.

10. **Puruvrataḥ**, multi-functional (पुरुषतः वरुषर्णा —*Sayana*).

#### Hymn-4

For verses 1-10, *Samaveda*, II.4.1.4. 1-10 (1047-1056)

1. Athano vasyasah krdht, make us happy and prosperous make us happy—*Wilson*; नः प्रस्तान् वस्यसः श्रेयः कृषि फुरु—*Sayana*; also make us prosperous with food.

7. Dvibharhasan rayim, riches abundant for both worlds (द्विबहुसं हृषीः जावा पृथिव्योः स्यानयोः परिवृढं रथि धनम्—*Sayana*; *dvi* means double or abundant.

9. Vidharmani, विश्वर्मणि, for their own upholding (विश्वर्मणि जात्मनो द्विधारणायन्—*Sayana*); but he translates the same as “they glorify thee with the hymns in the sacrifice.

### Hymn-5

This is one of the *Apri-suktas*, referring to samiddhab, tanunapati, ila, barhih, devir-dvarab, usasanakta, devyau hotarau, tisodevyah, sarasvati-ila-bharati trio, tvastr, vanaspatti and svahakrti, the eleven. For other Apri-hymns, see X.110 of the Rgveda, V 12 of the Atharva, and chapter XXIX.25-36, and numerous other references.

These are the names of Agni usually; here of soma.

2. Tanunapat, never decaying in body (तनूनपात् अज्ञ सोमो भवति—*Sayana*) beamsari, born of waters, and from these beams, the Soma, and hence the Soma is *taunnapati*.

4. Harih, हरिः, green-hued, golden, golden-hued (हरिः द्विरितवर्णः—*Sayana*)

6. Susilpe, handsome in built (सुशिल्पे सुल्पे—*Sayana*).

11. Vayu, cosmic wind; *Brhaspati*, cosmic intelligence, *Suryah*, the Sun or the cosmic light, *Agnih*, the cosmic fire, *Indrah*, the cosmic lightning.

## Hymn-6

For verse 1, *Samaveda I.6.1.2.10 (506)* with *avya varebhit*.

**2.** Indra iti, O Soma thou art Indra, or a sovereign, you act as a sovereign.

**Indo,** इन्द्रो, O Soma, O moon, or O drops of Soma. (इन्द्रो साम, त्वभिन्दः ईपवरः —*Sayana*).

**5.** Yosano dasa, योषणो दश, the ten sisters, the ten fingers, as in IX.1.7, दश संयाकाः स्त्रियः, पद्मगुल्म इत्यर्थः; the ten ladies, that is the ten fingers —*Sayana*).

**7.** Pipa yat, flattens, its milk swells (*Wilson*); one which sustains Indra, (पवः पीपयत् इन्द्रमाप्याधितवत्। तस्माद् शारदा पवत् इत्यर्थः —*Sayana*).

**9.** Guha cid-dadhise girah, (thou storest praises in secret), it resounds with a thrill when it flows from the filters. Alternatively, when the Soma has been placed in the sacrificial place (*guha*), the priest start chanting hymns of praise (*girah*). This might also refer to *uparavas* (उपरव) or “sounding holes”, which are dug in the ground and over which the two boards used for pressing Soma are placed. These holes are said to deepen the sound of the stones with which the boards and the Soma-shoots are beaten. (see *Katyayane Sutras VIII.4.28*; प्रणिषदवेसायामूपरवेषु शारयसि। करोचीत्वर्णः —*Sayana*).

## Hymn-7

The entire hymn is repeated in the *Samaveda* with several verbal alterations : II.4.3.2. 1-9 (1028-1036).

**1.** Vidyana asya yojanam, विद्यना शस्य योजनम्, knowing that they have a relation with Indra, the resplendent self. Here *asya* means with or of *Indra*, इन्द्रश्य (*Sayana*).

2. Apah, of waters (*vasativari* waters); of divine elixir (अपः वसतीवरीः —*Sayana*).

See *Aitareya Brahmane* for *vasativari Agriyah dharah madhva pra vi gahate*, the streams of this sweet bliss flow forth pre-eminent (प्रभियः मृच्छाः , pre-eminent; प्र वि गाहते पतन्तीत्यर्थः —*Sayana*).

### Hymn-8

The entire hymn is repeated in the *Samaveda*, II.5.1.2. 1-9 (with 8 and 9 transposed). (1178-1186)

3. Rtasya yonim, ऋतस्य योनिम् in the place of benevolent works. in the place of sacrifice. (देवानां योनिम् in the *Samaveda*).

Asadam codaya, may you impel him, (the resplendent self) to sit (or to participate) in the sacrifice

Hardi, हादि, provide gratification: "Soma, pure-flowing for Indra's gratification, do thou stir his heart to sit in the place of sacrifice" (cf. VIII.79.8) (Sayana's translation of *hardi* as प्रभिसचिरस्त्वम् is wrong—*Wilson*).

4. Sapta dhitayah, सप्त-धीतयः, the seven participating priests धीतयः होतकाः —*Sayana*). (cf. IX.9.4. ; but IX.62.17, metres, धीतभिः इन्दोमिः —*Sayana*.

Viprah anu amadisu, विप्राः पनु प्रमादिषुः , the sages gladden you. Also worshippers follow thee exulting (*Wilson*).

5. Kam, कम्, water (कं उद्दर्कं—*Sayana*); *kam* is an adverb here; "Surely" with a very weakened force, (*Wilson*).

7. Indo, O divine love (इन्दो सोम —*Sayana*).

Sakhayam a visa, enter thy friend (i.e. Indra) सखायं प्रियमिन्द्रः आविग  
आप्तुहि —*Sayana*); may you enter in the heart of the resplendent self,  
your real friend.

9. Nrcaksam, नृक्षसम्, the conlempiator of men, (नृणां प्रब्लारं —  
*Sayana*).

Svarvidam, the knower of all things (स्वर्विदं सर्वज्ञं —*Sayana*; also  
the knower of heaven—Wilson).

### Hymn-9

For verse 1, *Samaveda*, I.5.2.4.10 (476); II.3.1.16.1 (935) for सुवानः, ,  
read स्वानः:).

verse 2, *Samaveda*, II.3.1.16.3 (937) (For चनिष्ठया, read पनिष्ठये).

verse 3, *Samaveda*, II.3.1.16.2 (936).

1. Naptyoh, नप्त्योः, between the two grand-daughters; at the  
source where the effusion takes place; between the two boards (used in  
pressing the Soma, अधिष्ठयण-फलकयोः —*Sayana*).

Kavih, कविः, wise (कविः मेधावी).

Kavikratuh, one working with penetrating wisdom,—used for  
Soma (कविक्रतुः कान्तप्रशः कान्तकमी वा सोमः —*Sayana*).

Vayansi, highest statures; the birds (used for stones: वयासि प्राणः ;  
तथा च मंत्रवर्णः —“वयासि स्थेना भासियः पर्वतानां करूषः” इति —*Sayana*).

Yati, proceeds to; is raised to (याति यच्छति).

3 "That pure son (the Soma) illumined his mothers, he the born them too born, he the great them the great, the augmenters of sacrifice"—Wilson, literal translation).

4. **Sapta dhitibhibh**, seven guileless streams of sensation; seven fingers, शीर्षिभः प्रगुर्भिः, Nigh. II.5); see IX.8.4—सप्तधीतमः.

7. **Kalpesu**, कल्पेषु, in the days of sacrifice; in functions (कल्पेषु कल्पनीयेष्वः एव in the days which have to be reckoned —Sayana).

### Hymn-10

For verses 1-3. Samaveda, II.4.2.1. 4-6 (1119-1121)

**verse 4, Samaveda, I.5.2.5.9 (485) II.4.2.1.7 (1122)**

**verse 5-9, Samaveda, II.4.2.1.8-12 (1123-1127), (with verbal alterations).**

1. **Stravasyavah**, शवस्यवः, longing for food and strength (शवः as अभ्यनाम Nigh, II.7); desiring to seize food from their enemies, शबूष्योऽन्न-विष्ठन्नः —Sayana.

5. **Vivasvat**, here it stands for Indra; cosmic brilliance (चिवस्यवः इन्द्रस्य आपानासः आपानभूतः उपसः यजं जातस्तः चनयन्तः —Sayana).

**Surah**, the Soma elixirs which issue forth (सूरा: उरचः सोमा: —Sayana). Wilson proposes a rendering of the verse 5 as thus : "Having obtained the glory of Vivasvat, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)".

**Auvam vi tanyate**, the small holes of the filtering cloth are *anva*, but here Sayana renders the phrase as spreading the sound (पञ्चे वि उन्वते अभिवदेतायामुपरवेष् उन्वं कुर्वन्ति —Sayana). Whilst they issue forth and spread,

they do so with a thrilling sound.

6. **Apa dvara matinam,** अप द्वारा मतीनं, throw open the doors of cosmic sacrifice. If one takes 'dvara' with 'matinam', "the ancient poets throw open the doors of their hymns."—Wilson.

**Pratna matinam karavah,** प्रत्ना मतीनां कारवः, ancient singers of hymns.

**Vrsnah,** वृणः, the offerer of divine love (सेचकः सोमस्य —Sayana).

8. **Nabbim,** the navel; Soma is regarded as the navel of sacrifice, (cf. IX.73.1, ऋतस्तु योनो नामयः समस्तरम्).

**Kaveh apatyam,** कवे: अपत्यं, the offspring of the sage; in rituals, the *graha* or the Soma-vessel is the offspring; it is called *ansu* (अंशु). In fact, the stem of the plant is the parent sage, and its juice is the offspring.

**Caksuscit surye saca,** चक्षुः सित् सूर्ये साचा, my eyes become associated with the sun (literal translation) (साचा संगतं भवति —Sayana).

9. Sayana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests (सूरः सूर्यैः इन्द्रः चक्षसा चक्षुषा दिवः दीप्तस्यात्मनः प्रिया प्रियं पदं शब्दयुभिः गृहा गृहाण्य हृष्टे हृष्टं निहितं पीतं सोमयपि अभिपूर्ण्यति —Sayana).

Benfey's translation; "The sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell".

**दिवस् (दिव)**=धूलोक, identified with the *dronakalasa*, द्रोणकलस or large Soma-trough.

The sense appears to be that the Sun looks towards the place

where the Soma lies while it is pressed.

### Hymn-11

For verses 1-3, Samaveda, II 1.1.1 1-3 (651-653).

verses 4-9, Samaveda, II.6.3.3.1-6 (1444-1449) (with verbal alterations).

2. **Atharvanah.** प्रथर्वाणः, the priests, the celebrated sages.

**Devam devaya deva'yu,** देवं देवाय देवयू, divine and favourite of all divinities (देवं देवनशीलं देवयू देवाय देवनशीलायेन्द्राय —*Sayana*).

### Hymn-12

For verses 1-9, see Samaveda, II.5.1.4.1-9 (1196-1204) with the transposition of verses 8 and 9, and several verbal alterations.

3. **Vipascit somah,** the wise Soma; Soma the promoter of wisdom (विपस्चित् सोमः विद्वान् सोमः —*Sayana*).

**Sindhoh urma,** in water taken from rivers (सिन्धोः नदः ऊर्मा ऊर्मो उरम्भः । वसतीवरीचित्यर्थः —*Sayana*, mixed with the waves of the river, i.e. with the *vasatitvari* waters.

**Sadane kseti,** dwells in its own station, i.e. at the summit of snowing mountains (सादने=सरने; सहिताया शीघ्रञ्जामरहः । स्थाने जिति निवसति —*Sayana*).

**Gauri,** speech (गौरी=वाहनाम Nigh. I.11).

Also resting on an ox-hide (Benfey). See गोरसि स्वचि गोः त्वचि प्रधि—IX.101.11).

4. **Ayah vare,** through a fleecy filter; through a filter or strainer consisting of woollen network. (*Avi*, अवि, sheep or wool of sheep)

5. **Pavitre,** पवित्रे, the filter or strainer (ultrapyschic fleecy filters in the context of the spiritual Soma that passes to the innermost consciousness).

**Tam Induh parl sasvaje,** तम् इन्दुः परि वस्वजे, Indu has embraced that (Soma). Indu is also Soma, and hence Soma is mixed Soma, that is, the Soma which is stored in the vats or pots, is mixed with the freshly filtered Soma (तं स्वांशस्तं सोमं इन्दुः सोमो दैवः परि वस्वजे प्रविष्टा —*Sayana*).

6. **Madhuscutam kosam jinvan,** मधुसूरं कोऽं जिन्वन्, delights the nectar shedding cloud (कोऽं मेषं, —cloud, Nigh I.10). (It is more probable that *samudra* and *Kosa* mean here, as often elsewhere, the water into which the Soma drops and the *drona-kalasa*, द्रोणकलसा, a vessel, i.e. रस्तु=water; कोऽं=दोणकलसा, vat or pot, (*Wilson*).

7. **Manusa yuga,** मानुषो युगा, many generations of men (also, the various sacrificial seasons, whether occupying one or many days: मानुषा मानुषाणि युपा युगाणि पर्वीनैकाहात्मकाणि —*Sayana*).

### Hymn-13

For the entire hymn, see Samaveda, II 5.1.3. 1-9 (1187-1195); verses 5 and 6 are transposed.

2. Whilst the Soma juices are effused and filtered in the ceremonial rites, the priests carry on the chant of hymns, eulogizing Soma.

**Abhi pra gayata,** sing praises aloud.

**3. Vajasataye,** for the attainment of nourishment (also for battle, cf. verse 6).

**Devavitaye,** for securing affection from Nature's bounties. According to Sayana, they become the beverage of gods in the sacrifice, and by that means, the sacrificer obtains food, देववीतये देवानां वीतिर्गतिः प्रोत्पितंश्च या वस्तिम् स देववीतिर्गतः । वस्तिम् । यहसिद्धिः साक्षात्यदोषनं तद द्वारा समाप्ताच्च तृत्यर्थः —*Sayana*).

**6. Vajasataye** (for battle) *hīyana* (urged or impelled) *atyah na* (like horses) (पत्वा: न वासा इव हीयनः प्रेयं माणः याज्ञवात्ये संप्राप्ताय —*Sayana*).

### Hymn-14

**1. Also see Samaveda, I.5.2.5.10 (486).**

**Kavih,** the Soma with penetrating wisdom or insight, (कविः वेषाणा सोमः).

**Sindboh urmau abhi sritah,** taken to the waves of the river, i.e. mixed with water of rivers; the *vasativari* waters, (सिन्धोः कनो सरङ्गे वसतीवृ-वर्करसे पर्वि वितः वाश्रितः —*Sayana*).

**Puru sprham karam bibhrat,** uttering a thrilling sound, pleasing to all, or bearing a hymn beloved of many (पुरुस्युहं व्यग्यतिः स्वृहणीयं कारं वास्यं विभ्रत वाराण् —*Sayana*).

**2. Sabandhavah panca vrata apasyayah,** all the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts. The five types of men; पञ्चजनाः, are people of the four *varnas*, Brahmana, Ksattriya, Vaisya and Sudra, and the fifth the unclassified ones, not guided by the rules and conducts of the society, may be *nisadas* (निषाद). (उद्द्यतः समान बन्धवाः पञ्च द्वातः पञ्च जना मनुष्या यज्ञवानाः अपस्यवः

कर्मचार्यः —*Sayana*); प्रपत्तः कर्मजिः । अय इति कर्मनामसु पठितम्, Nigh II.1.

5. **Naptibhib vivasvataḥ**, the grandchildren of the sacrificer, i.e. the fingers of the sacrificer or Yajamana. Hand is the son of the sacrificer and hence the fingers, born of hands, are the grand-children. विवस्वतः परिपरणवतो यजमानः नप्तीभिः पौत्रस्वानीशाभिः । उष्म हृत्सः पुत्रोऽहृत्सयः पौत्रस्वानीवाः । एष्यभिप्रायः —*Sayana*),

7. **Isaspatim**, इष्टपतिम्, lord of food and hence Soma (पूनानो स्वामिनं धोमम् —*Sayana*).

**Kripah**, fingers (क्रिपः अद्गुप्तः, Nigh. II.5).

### Hymn-15

For verses 1-8, Samaveda, II.5.2.3. 1-8 (1266-1273) with several transpositions 1,2,4,6,5,7,3,8, and verbal alterations; all the verse start with the word वा: or एवम्, standing for Soma.

3. **Bhurnayah**, the sacrificial i.e. priests (धूर्णः भरणशीलाः श्रावणवदिः —*Sayana*).

**Hitah vi nlyate**, placed, placed in the cart (हितः निहितः हविर्धनि वि नीगते तस्मात् स्थाना दाहवनीयं व्रति, i.e. placed in the *havirdhana*. he is brought to the Ahavaniya —*Sayana*).

The effused elixir is brought to the place of Sacrifice by a path that shines with brilliant light (शूभ्रवता पथा)."

5. **Rukmabbih subbrebbih amibubbhīḥ**—he (the divine elixir) proceeds along with enthusiasm and vigour adorned with brilliant golden rays.

Alternatively, "he proceeds along impetuous with golden brilliant rays" —or "he proceeds alongwith the priests, vigorous with brilliant rays. (रक्षिमभिः मध्यवर्यादिभिः सह शुभ्रेभिः नूर्जदीप्तैः प्रांशुभिः विशिष्टः । यथवा रक्षिमभिरित्यत्-दप्तं विशेषम् —Sayana).

6. According to Wilson, an obscure line: "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young Soma plants. (St. Petersb. Dict.).

8. Su-ayudham, स्वायुधम्, well-weaponed, since the Soma has the power of slaying Raksasas.

### Hymn-16

4 Sadhastham asadat, सदस्यं प्रासवत्, settles in the place; settles at a worthy place. According to Sayana, the place refered to is *dronakalasa* (सदस्यं सहस्रान् द्रोणकलाशं प्रासवत् प्रासीदति —Sayana).

6. Gosu tisthati in the midot of kine (Soma being mixed with milk, is here called by metonymy "kine"). The Soma stays in the vessel, like a brave soldier in the midst of battle (शूरो त शूर इष त यथा संघामे तिष्ठति तद्वदसो तिष्ठति पात्रे —Sayana).

8 ' Avyo varam vi dbavas, may your stream of Soma flow through the ultrapsychic woollen filter. (अव्योवः न गवेचील वि शावसि विविष्टं पञ्चसि; अव्यो—of sheep, वारं—hair, i.e. to the fleecy filter, or to the woollen strainer).

### Hymn-17

1. Bhurnayah Somah, prevading or rapid streams of divine love (Soma) भूञ्यः क्षिप्रगमनाः ; भूरप्यः - क्षिप्र, rapid, Nigh., II.15).

3. Pavitre, पवित्रे, in the filter or strainer.

**6. Karavah,** कारवः, performers of pious ceremonies ((कारवः कत्तारं परिवदया वायनूष्टागते वा – Sayana).

**Murdhan Yajnasya,** at the time of worship; at a time when the process of worship is at its height. According to Sayana, "on the last day of expressing the Soma" (यजस्य मूर्धन् मूर्धनि शिरोबदुतमेऽपिव दिवसे – Sayana) (cf. II.3.2).

**Caksasi priyam dadhanah,** entertaining affection for the one all-beholding (चक्षसि प्रियं दधनाः प्रियं दधनाः अस्यनूषत Sayana). The word *caksu* is usually applied to the Sun as the eye of the world.

### Hymn-18

For verses 1, 2 and 3, Samaveda, II.4.1.17.1-3 (1093-1095) with verbal alterations.

**Verse 1, Samaveda I.5.2 4.9. (475)** (सुवानो—व्यानो; प्रसः—प्रसरत्).

### Hymn-19

For verses 1, 2, 3, Samaveda II.3.2.13, 1, 3 and 2 (999, 1001, 1000) (transposed), (for भांषदत्, read भाषदः -3).

**Verse 6, Samaveda, II.1.2.18.1 (761)** (for चवृष्टु, read चक्षवे)

**4. Sanoh vatsasya matarañ,** like the mothers of the born children; like mothers fondling their children; "The mothers of the calf", according to Sayana, refers to *Vasativali* waters which are mixed with the Soma. सूरोः स्तपूषस्यानीयस्य वसतस्य सोमस्य भातरः भिरत्यः ब्रह्मदिकाणि भातृस्यानीया वसतस्य वृत्तः कामवस्थे).

**Dhitayah,** धीतयः, fingers; also the utensils used in Yajna (धीतयः धीयमानाः सोमाख्येन वसते धीयमानाः वसतीत्यः – Sayana).

Wilson gives an alternative rendering of the verse : 'The sacred rites, the mothers of the male calf, long for the full-grown vigour of the bull.'

5. **Kuvit,** कुवित्, many, of numerous kinds.

**Sukram payah,** सुक्र पयः, bright water and/or milk.

**Garbham adadhat,** गर्भं आदधत्, stays under water and implants numerous germs (fern etc.) of activity. Or stays in the womb of water, गर्भं स्वगर्भं स्थानोदयं सग्राम आदधत् करोति — *Sayana*).

## Hymn-20

For verses 1-7, Samaveda II.3.2 4 1-7 (968-974).

1. **Avyah varebhhī,** अव्ययः वारेभिः, through the texture of the ultrapsychic fleecy sieve (अव्ययः, derived from sheep, वारेभिः through the hairs).

2. **Sahasrinam gomantam vajam,** सहस्रिणं गोमन्तं वाजं, thousand fold treasure in the shape of cattle, cow-products (गोमन्तं) and food (वाजम्)

3. **Cetasa,** चेतसा, by your intuition; by your favour (चेतसा विश्वानि परिष्यक्षते —you give us all kinds of wealth with your intuition (चेतसा स्वीयेन गन्तुकूमेन चिदेत — *Sayana*).

**Mati pavase,** मत्ती पवसे, you flow for us at our praises. (मत्ती मत्यास्मत् स्तुत्या पवसे भारसि रसम् — *Sayana*).

**Avah vidah,** अवः विदः, grant us sustenance (अवः अन्तं विदः देहि — *Sayana*).

6. **Camusu,** चमूषु, in the sacrificial vessels (चमूषु पांसु — *Sayana*), may mean “between the boards which press it” — *Wilson* (चमू प्रदते, चमूषु यज्ञयन्तेषु सेनाणु in the armies, causing destruction, *Daya*, on III.48.4).

7. **Makhab na,** मखः न, like a sacrifice; like a gift (मखः दानमिव — *Sayana*); *makhah*, a synonym of a Yajna or sacred act — *Nigh.* III.17, यज्ञ हव सूक्तर्ता — *Daya*, on VI.71.1) *makhah* and *manhajuh* both are derived from √*magh*, √*मध्*; महतिर्दान कर्मा (cf. IX.61.27 मखस्यसे प्रसमश्य धा शतुमिच्छिः — *Sayana*; मखस्यन् ग्रात्यनो मखं पश्यिष्ठन् — *Daya*” on III.38.7)

### Hymn-21

3. **Sindherma vyaksaran.** (सिंधोः कर्मा व्यक्षरत्न) fall in or received in a receptacle containing water of rivers (सिंधोः कर्मी), i.e. the *vasatvani* waters.

**Kridantab,** क्रीदन्तः, sporting.

5. **Pisangam venam,** many fold blessings of wealth etc (पिङ्ग वटुर्स्पं भणिमृक्ताहिरप्यादि सेवेन नानास्प वेन कामयन्तं शद्विषं कामय् — *Sayana*; वेन कमनीयः कामयानः — *Daya*, on V.36.4 etc.; वेनः मेधाविनाग *Nigh.* — III.18.5; यज्ञनाम III.17.

**Adise,** at our indication (माविषो ग्रस्यभ्यमादेशनाय — *Sayana*).

The sense of the verse may be—“the sacrificer only bestows gifts on his officiating priests when he has obtained his desire” (*Wilson*).

### Hymn-22

3. **Vipascitab,** sagacious विपश्चितः प्राज्ञः — *Sayana*).

**Vipa,** with intelligence — *Sayana*.

The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth. (*Wilson*).

6. **Tantum tanvanam**, as if spreads out our sacred works (i.e. the *yajna*); (तन्तु यज्ञं रथानम् —*Sayana*); also descending rivers fill the out-spread threads;

**Uttamam**, threads excellent (used for Soma, ambrosia) (उत्तमं रथकृष्टं सोमम् —*Sayana*).

### Hymn-23

For verse 2, Samaveda, I.6.1.2.6 (502).

2. **Pratnasah ayavah**, प्रत्नासः आयवः, cosmic horses, since the eternal past; Benfey takes *pratnasah ayavah* as “ewigen lebendigen”,—the new field is the arranged place of sacrifice.

Alternatively,—The old horses attack a new field; and generate the sun to give light. Similar to them is the Soma

3. **Aryah adasusah gayam**, the house (गमः) of our enemy (पर्यः); the property and possessions (गमः) of such a miser (प्रदाणूषः) (गमः एवः प्रदाणूषः) गमप्रयच्छतः गमं गृहं गृहोपस्थितं धनम् —*Sayana*). *Gayam* really is “house” but by metonymy, it may mean “wealth”.

4. **Madhuscutam kosam**, the honey-storing receptacle; the honey-shedding receptacle. *Sayana* takes it to be “the unmixed portion of the liquor”, (मधुशृतं मधुशाविणं कोमम् । रथघारेण कोमजलेण तत्राभिषितो रथो मध्यते, तम् —*Sayana*).

6. **Sadhamadyah**, सधमादः, worthy of the sacrifice; worthy of worship (सधमादो पश्चः तथाहंस्यम् —*Sayana*).

### Hymn-24

For the entire hymn (i.e. verses 1-7), Samaveda, II.3.2.3.1-7 (961-967) with transposition of 4 and 5.

3. Pra dhanvasi, thou proceedest (प्र धान्वसि प्रगच्छस्याहयनीयं वति हृविर्वात्, thou proceedest from the waggon whence they are taken by the priests to the Ahavaniya fire or to the vessel — *Sayana*).

Vi niyase, वि नीयसे, हृविर्वात् । प्रथवा । पवमान प्रधन्वसि पाशं प्रतीःप्रपानाय ऋदर्यं हृषिष्ठनाद् वि नीयसे — *Sayana*; you have been prepared and conveyed by them (to Indra, the self).

4. Nr-madanah, नृमादनः, exhilarator of man; the giver of joy to man (नृणा मादयिता एव — *Sayana*).

Carsanisabe, चर्षणी सहे, for Indra, the self, the conqueror of adversaries (चर्षणो मनुष्या हेषाः — *Sayana*). (In the Samaveda, we have चर्षणीषः, *carsanidhrtih*, i.e. an epithet of Soma “laid hold of by men”, or “the protection of men.” (*Wilson*).

5. Indrasya dhamne aram, इन्द्रस्य धान्मे अरम्, you are worthy of acceptance by Indra, the resplendent self (इन्द्रस्य धान्मे स्थानापापारकावेषराम् वा परं पर्यासो भवसि, thou art an ample portion for Indra’s belly—*Sayana*).

7. Sutasya madhvah, सुतस्य मध्वः सुतः स वधुवान्, Samaveda II.3.2.3.7) (967) the yielder of the exhilarating effusion.

### Hymn-25

For verse 1, Samaveda, I.5.2.4.8 (474); II.3.1.10.1 (919),

verses 2 and 3, Samaveda, II.3.1.10.3 (921) and 2 (920) 3. (transposition, with verbal alterations).

1 Marudbhayah vayave madah, मरुद्भयः वायवे मदः, flow for the enjoyment of divine powers such as vital principles (मरुद्भयः and vital winds (वायवे)

2 Vayum, वायुम् (come in contact) with wind; "the vessel associated with, or set apart for vayu, वायुमन्त्रिपात्रमित्येवः — *Sayana*).

### Hymn-26

1. Aditeh upasthe, पदिते: उपस्थे, on the lap of the mother earth (पदिते: पूर्णिमा: उपस्थे उत्सगे — *Sayana*).

Anvya dhiya, with ut'rost care, or with tender fingers (पूर्णिमा पूर्णिमा विषया प्रश्नया स्तूत्या वा प्रधवा प्रध्यया सूक्ष्मया लिपाङ्गुल्येति विज्ञेष्व-विज्ञेषण जावः, with hymns or with delicate fingers. — *Sayana*),

2. Gavah. गावः, sacred hymns (गावः गन्धः स्तूतयः — *Sayana*); chants; it may refer as well to the cows, as contributing their milk. (*Wilson*).

3. Bhuridhayasan, the upholder of all; the maker of many (भूरिद्यायसं बहुनो कर्तर्त्यः).

Dharmasim, the sustainer of all (धर्मसि सर्वस्त धारकम् — *Sayana*).

4. Bhurijeb, of arms; by their arms (भूरिजोः वाहूजोः — *Sayana*).

Dhiva, by fingers (धिया पूर्णिमा — *Sayana*), [धूरिजोः धिया, by the fingers of their arms— *Wilson*].

### Hymn-27

For verses 1-4, Samaveda, II.5.2.6.1-4, (1286-1289),

verse 6, Samaveda, II.5.2.6.5 (1290).

3. Vanesu visvavit, prominent and all-knowing among forest produces. Sayana takes vanesu as desirable or wooden vessels (वनेषु पननीयेषु वनसंभूतश्चामिकारेषु वा पक्षिषु —Sayana).

4. **Gavyuh-hiranyayuh.** cattle (गृष्णः) and gold (हिरण्यः).

5. The sun performs on a grand scale the same office of diffusing Soma-juice which the priests perform on a small scale in the filtering cloth, which is sometimes metaphorically called the sky (सूर्येण देवेन वाचि वाचि सुक्ष्मोऽप्तविष्ट विश्वे क्षासते परित्यजते । मत्सरः, मवहरः, मदः, सोमः । पश्यत्पव्युहस्ताद् दक्षापित्रे परित्यजते सोमस्ताद्यायन्तरिक्षे सूर्येण विश्वे त्यजते हति भावना शीर्यंवस्त्वाय । सत्स्त्वाय देवेषु सोमसाधणे बूर्यस्य कः प्रसङ्ग इति न याऽयं वृत्तरित्वितेर तोमस्त्वात्यावाहात —Sayana).

Also, This exhilarating Soma, as it drops on the filtering cloth rises with the sun into the heaven. (*Wilson*)

6. Antarkise, पन्तर्से, through the firmament (or through the filter) (पन्तरसे दक्षापवित्रे —Sayana).

Hymn-28

**For verses 1-5, Samaveda, II.5.2.5.1-5 (1280-1284)**

verse 6, Samaveda, II.5.2,6.6 (1291).

1. **Manasaspatih**, Lord of mental complex, lord of praises  
 (मनसः स्तोत्रस्य पतिः —Sayana translates as Lord of mind alluding to *Soma*  
 being moon is related to *mind* (प्रथमा सोमस्य मनोपिमानित्वात् मनसः स्तोत्रित्वं—  
 “चरद्यमा गनोभूतवा हृदये प्राविष्टकृत् —Ait Aradyaka, II.4.2).

### Hymn-29

For verses 1-3, *Samaveda*, II.9.1.1.1-3 (1765-1767).

1. *Ane probhusatah*, seeks to surpass (अनु प्रभूपतः प्रभवित्विच्छतः—*Sayana*).

### Hymn-30

1. *Punazah vacam isyati*, during filtration, the elixir is gladdened to listen to the chants of praises. Also he excites praise, or he utters a sound. (पूनाऽप्यप्रशानः नोमः वाचं स्मृति स्त्रीय इति ग्रह्यति प्रेरयति—*Sayana*).

2. *Kanikradat*, कनिकदत्, utters a characteristic voice of thrill.

4. *Droneni*, the pitchers of the innermost consciousness (द्रोणाणि द्रोणकलाशादेनि—*Sayana*).

- Ati, अति, प्रातक्ष्य इति, वा, Having flown out (of the ultrapsychic filter).

### Hymn-31

1. *Rayim kavanti cetanam*, they confer life-giving wealth and intelligence. Also, they confer intellectual wealth (रथै इन चेतने प्रशापनं कृष्णनित कृवेन्त्यस्माकम्—*Sayana*).

### Hymn-32

For verse 1, *Samaveda*, I.5.2.5.1 (477) and II 1.2.21.1 (769).

verses 2 and 3, *Samaveda*, II.1.2.21.3 (771); 2 (770).

3. At iiii hamsah yatha ganam, and like a swan entering its own flock (ग्रात् ग्रपि च हृष्ट् धर्यं शोमः हृसो यथा गणं जनसध स्वत्तिं विमोवण रवनेन वा प्रविशति — *Sayana*). As a swar, by its peculiar gait or voice excites the admiration of its flock as it enters it (*Wilson*).

Atyah ऊ, like a horse (प्रत्यो न प्रश्व ऊव — *Sayana*).

Gobbih, with water, milk and curds (गोभिः न अर्थवदकीर्त्य — *Savarna*).

4. Taktaḥ. तक्तः, mixed with milk (तक्तः गच्छः पय आविभिर्मिथितः सह्, “इलाहायनक्षित्” (*Tait. Samhita II.5.3.5*)).

### Hymn-33

For verse 1, Samaveda, I.5.2.5.2. (478) II.1.2.19.1 (764)

verse 2, 3, Samaveda, II.1.2.19.2.3 (765, 766)

verse 4, Samaveda, I.5.2.4.5. (471); II.2.2.14.1 (869)

verse 5, 6 Samaveda, II.2.2.14.2 and 3 (870, 871).

4. Tisrovacah, तिस्रोवाचः, the three Vedas, Rk, Yajus and Saman; or the verses, and prose, and lyrics.

5. Brahmiḥ, ब्रह्मीः, impelled or uttered by the Brahmanas (ब्राह्मण-प्रेरिताः — *Sayana*).

Yahvih, यहूवीः, supreme and sacred (महत्यः । यहूवीरिति महून्नाम Nigh. III.3).

### Hymn-34

1. Tana, तना, to the filter (or filtering cloth). (तना पवित्रम्—*Sayana*); continuously (*Wilson*) (cf IX 16.8; तना पुनानः).

4. Rupaih sam ajyate, रूपे सं प्रज्यते, is mixed with the ingredients (like milk and curds).

**Harih,** हरि:, golden or green-tinted elixir (i.e. *Soma*).

6 **Dhenuh.** milch-kine; here probably praises (धेनूः प्रीणयित्री स्वतीः).

**Girah,** our praises (गिरः ग्रस्मदीया स्तुतयः).

### Hymn-35

1. Yaya jyotih nah vidasi (यया ज्योतिः न विदासि) you give us enlightenment; thou bestowes upon us light (*Wilson*). According to *Sayana*, *jyotih* is heaven or sacrifice (ज्योतिः श्वेतमानं यज्ञं स्वर्णं वा —*Sayana*).

**Vacam im khayam punanam vasayamasi,** we clothe with pleasure that ambrosia of divine love who is the inspirer of praises (वाचऽर्द्धं खयम् पुनानं वास्यामसि, वाचः प्रेरयितारं पूयमानं सं सोम वास्यामसि वास्याप अयण-कृष्णः).

Alternatively, I address him with praises; we cover (with milk etc.) Soma who is the purified inspirer, the cow-keeper of men (जनस्य गोपतिम्; the shepherd of men).

### Hymn-36

For verse 1, Samaveda, I.6 1.1.4 (490).

1. **Yatha karsman rathyah vaji nyakramit,** like letting loose of

a chariot-horse, stepping out on the battle-field (The courses steps out to the goal).

**Canyoh**, of the two wooden boards (चम्बोः भविष्यत् फलकयोः —*Sayana*).

**Karsman**, attractive battle-field; (or god-attracting battle-field, called of sacrifice, काणेन् । काण्ड्युद्दिमितरैतर कर्षणात् । पत्र देवानामाकर्षणं वति पश्चात्ये संपापे —*Sayana*); the furrow drawn as the goal of a race (St. Petersburg Dict.); a piece of wood serving for a goal (*Sayana* on प्रा वां रथं दुर्विता सूर्यस्य काण्ड्यातिथदवंता नयन्तो —I.116.17).

### Hymn-37

For verses 1-6, Sumaveda, II.5.2.7. 1-6, (1292-1297).

3. **Rocana divah**, रोचना दिवः (रोचनं दिवः—Sv). The elixir of love, the illuminer of heaven.

**Savaji...varamavyayam**, (fleet as) a horse, the pure Soma, the destroyer of the demon of evils, hastens towards the light of heaven through the woollen fleece (the ultrapsychic fleece filter).

**Varam avyayam**, fleece or woollen hair. (अध्यं वारं दग्धापविद्वत् —*Sayana*).

4. **Jamibhīḥ suryam saha**, जामिभिः सूर्यं सह, the sun together with other relations, i.e. with other luminary bodies (जामिभिः इव द्युर्द्यन्धभूतैर्या स्तेजोभिः सह सहितः सन् सूर्यम् —*Sayana*).

**Tritasya**, त्रितस्य, of the triply-functioning priest (or the person or priest free from triple bondage). The three functions of the priest are chant of hymns, the supervision of sacrifice, and often active or actual participation in the sacrifice. The triple bondages are physical, mental, and social.

6. **Manhana**, महना ( महन् in Sv.) in all its dignity, in his might (Wilson) महना महान् *Sayana*), it may also be महस्वेन cf. *Sayana* on IV.17.1; मनुष्मत गहना मन्यतः थोः).

### Hymn-38

For verses 1, 2, 3, 4, 5 and 6, Samaveda, II.5.2.4. [1, 2, 4, 5, 6, 3] (1274, 1275, 1279, 1276, 1277, 1278} (with a transposition of one verse).

1. **Vrsa rathah**, the showerer of benefits, swift as a chariot (रथ रुण स्वभावः *Sayana*; रथो रहतेऽन्तिकर्मणः स्परसतेर्वा स्याद् विपरीतस्य । रथाणोऽस्मि तिष्ठतीति या, रथतेर्वा रसतेर्वा); the word *rathah* (chariot) is derived from √रह-, meaning to speed, or from *Sthira*, स्थिर, by metathesis; one sits in chariot with joy or from रथ, to chatter, or from रथ, to make a sound. Nir. IX.11).

3. **Dasa haritah**, दशहरितः, ten fingers (Nigh II.5, हरितः = ग्राहकिनाम्; हरितः हरणस्वभावा पगूतयः—*Sayana*); fingers are "grasping" and hence *haritah*.

### Hymn-39

For verses 1-6, Samaveda, II.3.1.4. 1-6 (898-903) (with the transposition of verses 3 and 4 -901 and 900, and verbal changes)

2. **Janaya**, for the offerer; the *yajamana* engaged in *yajna* (जनाय पाणकवे —*Sayana*).

### Hymn-40

For verse 1, Samaveda, I.6.1.1.2 (295); II.3.1.12.1 (924)

verse 2, Samaveda, II.3.1.12.2 (925)

verse 3, Samaveda, II.3.1.12.3 (926)

### Hymn-41

For verses 1-6, Samaveda, II.3.1.3. 1-6 (892-897) with verbal variations.

1. **Krsnam tavaçam ayagnantah**, कृष्णा त्वं अपःनन्तः, drives off the dark evils, (*lit.*, the black skin=कृष्णं त्वं, also black cover, or darkness, of the darkness of night (कृष्णा-त्वं रक्षा, the black skinned Rakshas—*Sayana*).

2. **Avratam dasyum sahvamsah**, प्रव्रत दस्यु साह्वांसः, with its assistance, we triumph over hostile people (दस्यु) who do not submit to the Vedic or virtuous disciplines (प्रव्रतम्).

6. **Sara raseva vistapam**, सरा रसेव विष्टपम्, like a river down a plateau (or down a steep place), or as the earth (is surrounded) with water (सर परिसर रसा-इव रसेनेष विष्टपं मूलोकम् । यदा रसा नदी स्थान सा प्रवणस्पभिव —*Sayana*).

### Hymn-42

For verse 2, Samaveda, II.1.2.17.2 (759) (for धारया एवते सुतं, read कर्तिविश्रेण वादृष्टे).

verse 4, Samaveda, II.1.2.17.3 (760) (with verbal changes).

1. **Apah gah vasanah**, clothing himself with the descending waters and milk (गः प्रघोगन्ती अपः वसनः मूर्मिमात्मानं वाच्छादयन्, as the earth (is surrounded) with water.

**Gah**, गः, descending (प्रघोगन्ती —*Sayana*).

**Harih,** हरः, the green-tinted Soma or ambrosia.

4. **Krandan devah ajijanat**, with a roar, it generates divine virtues; (crying out generates the Gods—*Wilson* (क्रन्दन् शब्दं कृचं देवान् जीजनत् जनयति स्व समीपे । यत् सोमोऽस्त्रिपूषते तद् वैवाः नियंतं प्रादुर्भवन्ति प्रतो जनयतीत्यपचयै—i.e. gods appear invariably where-so-ever the Soma is pressed or poured forth—*Sayana*).

### Hymn-43

1. **Girbbih tam vasayamasti**, glory or invest with praises (गीर्भिः सृतिभिः वासवामति वासयामः —*Sayana*).

1. **Gobhibh**, with milk; with milk and curds, as well as water (*vasatavarti*) (गोभिः वसतीवरीभिरद्भिर्गो विकारैः पयं प्रादिभिर्वा —*Sayana*).

**Mrjyate**, cleansed, or mixed (मृज्यते मिल्यते —*Sayana*).

2. **Avasyuvah**, desiring protection (श्रवस्युवः । प्रवो रक्षणम् । तदिच्छन्त्यः —*Sayana*).

3. **Viprasya medbyatitheh**, of the respectable or intelligent mendicants (मृतियेः, of mendicants, मेष्य, participating in sacrifice; विप्रस्य—of the sage, or intelligent; मेषाचिनः —*Sayana*).

### Hymn-44

For verse 1 Samaveda, I.6.1.2.13 (509).

1. **Nah māhe tane prāarsasi**, may you flow to us to provide abundance ( नः प्रस्माकं महे महूते तने धनाय प्र पर्वेसि प्रगच्छति).

**Ayasyah,** अयास्यः, the internal organ (प्रयास्यः आन्तःकरणः).

**Devam abhi,** देवान् अभि, towards sense organs.

**5. Devesu,** in the gods; in all the faculties of the human complex.

**Sada-vrdhah,** सदावृष्टः, ever-prospering.

**6. Brhat Sravah,** ब्रह्म श्रव., the immense wealth, the wealth of enlightenment.

**Vajam,** वाज, strength, vigour and wisdom.

### Hymn-45

**1. Kam,** pleasantly (कं सुखं यथा चक्षते तथा—*Sayana*). Some times *Kam* is used as a particle meaning nothing, inserted merely *metri gratia* (*Wilson*)

**3 Indub devesu patyate,** इन्दुः देवेषु पत्यते, The Soma, the elixir, conveys the exhilaration to the sense organs (Indu proceeds to the midst of the gods).

### Hymn-46

For verse 4, see Nir, II.5.

**1. Parvatavrdhah,** पर्वतावृष्टः, पर्वतंवृष्टः, growing on the hills, or on the lofty mountains; growing on the mountain slopes (पर्वतावृष्टः पर्वतैरभिष्वद्धाः पर्वतेषु वाता वा —*Sayana*).

**Deva vltaya** देवोत्तये, for sustaining the sense-organs; for the banquet of the gods; for the *yajna* (देवोत्तये मज्जाय —*Sayana*).

Atyasah krtvyajva with the speed of swift-moving courser  
अत्यासः अशया इव वया कर्मणा प्रस्तुः सद्वत् —*Sayana*.

6. Gobhih srinito matsarati, mix Soma with milk i.e. *gauh* गौः is used in the sense of milk (गोनिः वयसः). *Matsarati* means Soma (पत्तरः मीनः) It is derived from वन्न्, meaning to satisfy (पत्तरतुमित्प्रभेदः पत्तर शीत कौपनाय —*Nir.* II.5)

## Hymn-47

For verse 1, Samaveda, I.6.1.1.II (507) with variations.

1. Sukrityaya, सूक्ष्यया, by the sacred solemnity (सूक्ष्यया शोण हृष्णिय-  
वादि सूक्ष्यया —*Sayana*).

Mandanah udvrsayate, मन्दानः उद्वृष्टायते joyous (or exulting), it moves like a mighty bull, or roars like a bull, i.e on the sounding holes. (इदं वृष्टायसे —*Samaveda*) (वृष्टव्याधरितः पाता भौवानो वृष्टः सम्बं फरोति, तपामिद्व वैसायामृपरवेषु शब्दं हरोति —*Sayana*).

2. Dasyutarhana, दन्त्यत्तुरहना, work of crushing wicked tendencies.

Krtani it, कृतानि हन्, task having been done with certainty (*Sayana* is silent on this word; they publish his exploits (*Wilson*)).

Kartva, कर्त्तव्य (कर्मणि), work or actions.

4. Vidhartari vidbata, etc. provider of wealth to sages (विष्वरं दि-  
काणानि विद्वास्तरीन्दे रत्नं रमणीय धनं इच्छति । एव्येष धनं दाप्तियुमिष्ठति —*Sayana*); he desires to cause Indra to give wealth. *Vidhartari*, most likely an infinitive (*Wilson*)

5. Raynam sisasatuh, you desire to give wealth. (सिष्यासतुः संभक्तुमिच्छुः  
रमणीय धनानाम् —*Sayana*).

## Hymn-48

For verse 1, Samaveda, II 2.2.3.1 (836).

3 *Suparnah avyathih bharat*, the un veined hawk brings you here (सुपर्णः श्येनः अव्यथिः व्यथा रोहतः भरत् शाहरत् —*Sayana*). See प्रायाय श्येनो अभरत् सोम IV.26.7 (श्येनं यः शोभ शावित्वाऽन्यात् पक्षिणो हन्ति तं पक्षि-विशेषम् —*Daya*, on Yv. XIX.10; श्येन इव शोभणत्वा व्यभिचारिपुरुषः *Daya*, on IV.18.13; सुपर्णः दोभनानि पर्णाणि लक्षणानि यस्य च, शोभनपतनशीलो वा; नुन्दर शाखा पत्र पूर्णफल मूलो वृक्ष इव वेदादिमास्याधयेताऽध्यापकः प.त्र वा —*Daya*, on Yv. XII.41; शोभनानि पर्णाणि पालनानि पूर्णाणि कर्माणि यन्य स ईक्षवः —*Daya*).

## Hymn-50

For verse 1-5, Samaveda, II.5.1.5.1-5 (1205-1209).

In verse 5, read एन्दस्य जठरं विष in the Samaveda for इन्दविन्द्राश पीतये.

1. *Vanasya codaya pavim*—वाणस्य चोदया पविम्, may you provide impulsion to your sound like that of a rushing arrow (वाणस्य विगुष्टस्य वाणस्य नातस्य वा बद्वि-विशेषस्य पवि शब्दम् —*Sayana*; पवि: वाण्नाम, Nigh I.11). *Vana* is an arrow or a rod or a particular musical instrument

2. *Tisro Vacch*, तिथो वाचः, the three voices, RK (poems), *yajus*<sup>4</sup> (prose formulae) and *Samān* (lyrics); or the hymns of the three Vedas.

4 See IX.25.6 (a repetition).

## Hymn-51

For verse 1, Samaveda, I.6.1.2.3 (499) and II 5.1.11.1 (1225)

verse 2, Samaveda, II.5.1.11.3 (1227)

verse 3, Samaveda, II.5 1.11.2. (1226).

## Hymn-52

For verse 1, see Samaveda, I.6.1.1.10 (496).

1. **Suvanah = Svanah** (metri gratia?) (सुवानः भभिष्यताणः —*Sayana*).

**Bharat-vajam,** bestow upon us strength. (भरद्वाजः वाजदसम्; भरत् परिमत् —*Sayana*).

3. **Carub na,** like a caru or pot (pot-bellied; full bellied; पूर्णोदकः) (पू. न चरित्य एः पूर्णोदके/पूर्णोदको भवति —*Sayana*). A doubtful reading in *Sayana's* commentary.

## Hymn-53

For verses 1-4, Samaveda, II.8.3.2.1-4 (1714-1717).

1. **Adrivah,** O elixir, crushed through stones (अद्रिवः प्रावचन् सोम —*Sayana*). Here we have a reference to stone used for crushing the Soma).

## Hymn-54

2. **Saramsi,** सरांसि, to the lakes (hastens to the lakes of the brain).

**Sapta a pravata,** सप्त आ प्रवत्, unites with the seven down-descen-

ding currents from the region of enlightenment (दिवम्)

Also, the Soma fluid is mixed with the water of seven rivers for the *Soma-yajna*.

### Hymn-55

For verses 1-4, Samaveda, II.3.2 5. 1-4 (975-978).

1 Yavam-yavam, यवंयवम्, juices of all kinds mixed (पूजः पून्युत्तरसम् —*Sayana*); abundant of soft-collected (*Wilson*).

**Andhasa,** by food grains, (पञ्चसा अनातमना —*Sayana*).

**Go'vit, asva'vit,** गोवित् (granter of wisdom, giver of cattle or cows; अश्ववित्, giver of vigour (or of horses), —गोप्रवः अश्वप्रवः *Sayana*).

**Maksutamebbih ababbih,** through days that fly most rapidly; by reason (or by means) of the days quickly passing (मक्षुतमेभिः मक्षुतमेभिः तीव्रैः अहमिः अहोभिहौ तुभिः —*Sayana*). As the days quickly pass (*Wilson*).

### Hymn-56

2. **Apsasyuvah satam dharah,** hundreds of ever-active streams of spiritual elixir (the hundred rite-loving streams of the Soma (अपस्युवः कर्मकामा: कर्त्तं धारा: सौभस्य धारा: —*Sayana*).

"When Soma brings us food, his hundred rite-loving streams obtain Indra's friendship." (*Wilson*).

## Hymn-57

For verses 1-4, Samaveda, II.8.3 18 I-4 (1761-1764).

3. **Ibhah raja'ya**, king cf el ph rs; also fear'ess a king (इषः गतमयः), one free from fear राजेव यत्तारजा, as a king—*Sayana*; cf. राजंशामवै इमेन्, IV.4.1, like a king (राजेव), accompanied by his minister (आद्यान्) on an elephant (इमेन्) Al o इमाय=महते, for the great, Nir XIII.39 on I.84.17.

**Vansu**, in waters (उदकेन् वस्तीवरोऽु—*Sayana*; वः उदक नाम्, Nigh. I.12).

## Hymn-58

For verses 1-4, Samaveda, II.4 1.5.1-4 (1057-1060).

For verse 1, Samaveda, I.6.1.2.4 (500).

3. **Dhvayayoh**, ध्वस्यो, of the assaulting one; of the devastating (ध्वसा: ध्वांसकाः संनात्, *Daya*. on IV.19.7. ध्वस् ध्वससने—स्वातः चातो जिणादिलो रक्तप्रत्ययो वाहुसकाद्) See also :

ध्वसा—X.40.3; ध्वसा: IV.19.7.

**Purusantyoh**, पुरुषन्त्यो, the distributer or giver to many, all and sundry (पुरुषन्तिम्, पुरुणां वहनां सन्ति विभाजितारम् -विहासं जनम्—*Daya*. on I.112.23; पुरुषन्तिष्ठ, I.112.23; पुरुषसन्त्यो: IX.58.3.

In mythology, Dhvasta and Purusanti are two kings who conferred wealth on Taranta and Purumilha, the two Rsis belonging to the family of *Vidadasiva*.

## Hymn-59

2. *Adebhyah*, through the filaments (of the ultrapsychic woollen filters); also unassailable; inviolable (*Wilson*, "is properly n. sing." (पदात्मः संज्ञयः —*Venkata; Sayana*)

*Adebhyah*, with waters; with *vasatīvara* waters (वस्तीभ्यः पसतीतरीभ्यः —*Venkata; Sayana*).

*Dhicasabhyah*, while crushed between the stones ("पाणाभ्यः शावभ्यः —*Venkata; Sayana*).

3. *Durita*, दुरिता—दुरिता; all hindrances obstacles by wicked persons or demons.

(विश्वानि सर्वाज्ज दुरितानि राक्षसः कुनान्युष्टवाणि —*Sayana*).

## Hymn-61

For verse 1, Samaveda, I.6.1.1.9 (495) and II.5.1.6.1 (1210)

verses 2, 3, Samaveda, II.5.1.6.2; 3 (1211, 1212)

verses 4, 5, 6, Samaveda, II.2.1.5. 1-3 (787-789)

verse 10, Samaveda, I.5.2.4.1 (467) and II.1.1.8.1 (672)

verse 11, Samaveda, I.6.3.1.8 (593); II.1.1.8.3. (674)

verse 12, Samaveda, I.6.3.1.7 (592); II.1.1.8.2 (673)

verses 13, Samaveda, I.6.1.1.1 (487) II.1.1.18.2 (762) and II.5.2.20.1 (1335)

verses 14-15, Samaveda, II.5.2.20.2-3 (1336, 1337)

verses 16-18, Samaveda, II.3.1.2. 1-3 (889-891)

verse 16, Samaveda, I.5.2.5.8 (484)

verses 20-21, Samaveda, II.2.1.15. 2-3 (816-817)

verse 22, Samaveda, I.6.1.1.8 (494)

verse 25, Samaveda, I.6.1.2.14 (510) and II.5.1.7.1 (1213) with variations.

verses 26-27, Samaveda, II.5.1.7. 2-3 (1214-1215).

verse 28, Samaveda, I.5.2.5.3 (479) and II.2.1.2.1 (778)

verse 30, Samaveda, II.2.1.2.3 (780)

1. Aya viti pari srava, flow with that nourishing spirituality (अया वीतो प्रनेन रसेन भक्षणाय परिस्वप —*Venkata*; अया अनेन रसेन वीतो वीत्या इन्द्रस्य भक्षणाय परिस्वप परिकर —*Sayana*).

10. Bhumya dade=भूमिः+या+ष्टे, bhumih adade (भूमि याददे)—The *pade* text which Sayana follows takes *bhumya* as two words=भूमिः या, the *visaga* being elided in the *Samhita* text (भूम्या ष्टे भूमिः या दते भूमिष्टैरादीष्टे —*Venkata*).

27. Makhasyase, मखस्यसे, propose to give wealth to us benevo-

lently inclined) यत् पुनागः मखस्यसे यदा त्वं प्रयमान मधं दातुमिच्छति — *Venkata*; मखस्यसे प्रसमध्यं तनं दातुमिच्छति — *Sayana*)

**Makhah**, मख., is yajnam (पश्च, sacrifice, Nigh. III.17, dhanam (धन, wealth), or danam (दान, gift), derived from मध्, meaning great (मध्ये न दानमिव, IX.20.7; पद्मस्युर घनकामां, IX.64.26; गखस्यते स्तुतिभिः पूजामिच्छति । लालसायां सुगागमः — *Sayana* on IX. 101.5).

## Hymn-62

For verses 1-3, Samaveda, II.2.2.1.1-3 (830-832).

verses 4-6, Samaveda, II.3.2.16. 1-3 (1008-1010)

verse 4, Samaveda, I.5.2.4.7 (473)

verses 7-9, Samaveda, II.3.2.6. 1-3 (979-981)

verse 10, Samaveda, I.6.1.2.12 (508)

verse 19, Samaveda, I.6.1.1.3 (489)

verse 22, Samaveda, II.4.1.6.1 (1061)

verses 25-27, Samaveda, II.2.1.1. 1-3 (775-777).

3. Apsu girlsthah amsouh, गिरिष्ठाय अंग् , mountain-born stream of water (Soma) (गिरिष्ठा): पवते जातः — *Venkata*, *Sayana*; अंग् सोमः । अनु वसतीवरीषु, in *vasativali* waters—सूतः अंग्: मदार्थं वसतीवरीषु प्रवृद्धः. पवते जातः — *Venkata*) [अंग् व्याप्तिमान् सूतः: — Yv. XVIII.19; किरणः — V 43.4; श्रोबधिसारः — III.36.6:— *Daya*.]

**Andbah,** food (अन्धः भन्नम् — *Venkata*).

**Payobhib,** with milk (पयोभिः प्राणिरः — *Sayana, Venkata*).

**6. Sadhamade,** in the Yajna (सधमादे यज्ञे — *Sayana*).

**8. Avyaya,** with woollen (प्रव्यया प्रव्ययानि प्रविमगानि — *Venkata*)

**Romani,** fleecy (psychic woollen fleecy filter); hairs (रोमाणि वासानि — *Venkata*).

**Vanesu,** in wooden vessels (वनेषु पात्रेषु — *Sayana*); वनमिति रथिमनामसु पक्षितप्, Nigh. I.5; IV.31 उदकनाम — Nigh. I.12; वतानि परणानि — *Daya*. on I.165.4.

**9. Angirobhayah,** to Angiras, to the fire-technicians (प्रगिरःऽप्यः).

**Varivovit,** वरिवऽइत्, the bestower of riches (वरिवोवित् प्रस्तवप्रिलिपितस्य धनस्य सम्प्रकश्च — *Sayana*; धनस्य लम्पकः — *Venkata*).

**13. Ayubhīḥ,** by people or men (प्रायुषिः मनुष्यैः — *Venkata*).

**Urugayah,** worthy of many praises (उरुगायः बहुस्तुतः — *Sayana*).

**15. Yona Vasataviva vih,** योना वसतोऽहव विः, like a bird sheltering in its nest (योना योनी स्वस्थाने वसताविव विः यथा स्वबासे पक्षी — *Sayana, Venkata*).

**Triprsthe,** three-benched (त्रिपृष्ठे त्रिपद्मण षट्ठे — *Venkata, Sayana*).

The three *Savanas* are the morning, mid day and evening

oblations).

**Trivandhure,** triple-seated (त्रिवन्धुरे त्रिवेद वन्धुरे, the three Vedas—*Venkata, Sayana*)—Rk, Yajuh and Saman.

**Sapta dhitibhih,** the seven sages or seers, seven ceremonies, or seven metres (सप्त धीतिभिः सप्तमिः छन्दोभिः —*Sayana*).

They attach him by seven ceremonies (or seven hymns) to the three-backed-chariot of the Rsis to go to the gods —*Wilson*.

**18. Sotarah.** सोतारः, O effuses of Soma (सोतारः प्रभिषद-कर्त्तारः जृत्विषः —*Sayana*).

**21. Pavitre,** पवित्रे-दत्तापवित्रे, in the filter.

**14. Jamadagnina,** जमदग्निना, by *jamadagni*, by a person or spiritual blaze. (अमश्वनयः प्रजमिताग्नयो वा । प्रज्ञलिताग्नयो वा) —Nir. VII.24—sacrificed with blazing fire, blazing fires, profusely generated fires, or burning fires. See Asva. Srauta Sutra VIII.9; जमत् ज्वलतो नाम, Nigh. I.17.

### Hymn-63

For verse 1, Samaveda, I.6.1.2.5 (501)

verses 7-9, Samaveda, II.5.1.8. 1-3 (1216-1218).

verse 7, Samaveda, I.6.1.1.7 (493)

verses 22-24, Samaveda, II.5.1.15. 1-3 (1235-1237)

verse 22, Samaveda, I.5.2.5.7 (483)

verse 25, Samaveda, II.8.2.16.1 (1699)

verse 26, Samaveda, II.8.2.16.3 (1701)

verse 27, Samaveda, II.8.2.16.2 (1700)

4. Babhravah ete asavah Somah, बभ्रवः एते आशवः सोमाः , swift flowing (एते आशवः:) saps of elixir (सोमाः), brown in hue (बभ्रवः), (cf. : बभ्रवः सुता इन्द्रवः—IX.63.6).

8. The Soma goes to the mid-region through the sun's rays or horses of the sun. For ten horses (दश हस्तिः see verse 9).

13. Crushed with stones, the Soma juice is stored in pitchers (the cosmic bowl or *Kalasa* of universe).

14. Rtasya dharaya, with the stream of eternal truths (or of water).

15. Dadhyasirah, mixed with milk and curds.

16. Hiranya'vat, wealth of sheep; (or gold) *asya'vat* wealth of horses; *vira'vat*, possessed with horses or young men, *go-mantam*, wealth of cows.

## Hymn-64

For verse Samaveda, I.6.1.2.8 (504)

verses 1-3, Samaveda, II.2.1.3.1-3. (781-783)

verses 7-9, Samaveda, II.3.2.2.1-3 (958-960) with variations in verse 9.

verse 10, Samaveda, I.5.2.5.5 (481)

verses 13-15, Samaveda, II.2.2.4. 1-3 (841-843)

verse 13, Samaveda, I.6.1.2.9 (505)

verses 22-24, Samaveda, II.4.1.11. 1-3 (1076-1078)

verse 22, Samaveda, I.5.2.4.6 (472)

verse 28, Samaveda, II.1.1.2.1 (654)

7. **Visva rupam abhi arsasi,** bestows to all our various forms (Sayana confines to this much only; he would have completed it; "hastenest or flowest from heaven to bring us various forms of wealth—Wilson).

13. **Ruca gah abhi ihI,** go to cows with your lustre; with fodder, go to the cattle. We have translated *rucabhi* as "with fodder"; Sayana translates it as "with food" (रुचा अभि रोक्षानेनान्धसा वा : पकूत् —Sayana);

The word रुचा is derived from रुच्. to shine; it is difficult to say, how it means "food", Sayana's usual interpretation of *gah* (वा:, i.e. "milk and curds" would be more appropriate here: "with thy brightness approach (i.e. mix with) the milk" (Wilson).

16. **Dhija,** by the fingers (दिया भंपूत्या —Venkata; Sayana).

**Jutah,** expressed, effused (जुतः फृष्टा: —Venkata).

**Samudram,** to firmament (समुद्रं पन्तरिसम् —Venkata, Sayana; Nigh. I.3. It may mean Vasativari waters in this verse as in the verse 19 (समुद्रं गाहिषः) Wilson.

**17. Samudram, firmament, water, lake.**

**Rtasya,** ऋत्य, of eternal truth; of water (ऋतस्य वासिन्, abode of eternal truth; abode of waters).

**18. Sarma,** सर्म, shelter-giving home.

**19. Yat=yada (यत्=यदा).**

**Yat Samudra abitah,** यत् समुद्र आहितः —when placed in the ocean; it (the horse) moves well-guarded to the sea (lake or reservoir). Also it is mixed with waters (*Vasativali*). Soma when mixed with water utters a thrilling sound, like neighing of a horse.

**Vahni etasah,** वह्नि एतसः, horse of burden (विमाति शब्दं करोति वह्निः; वहनवीपः एतसः करिष्यदेवः पदं युक्तानः निरपदं यस्ते ऋत्यविः स्तोतूनिः । स्वेष्यदेवणावंमायच्छन् वह्ना त समुद्रे उत्के त्र आहितः भवति —*Venkata*).

**24. Mitrah,** मित्रः, supra-instinct of friendliness.

**Aryama,** अर्यमा, supra-instinct of justice.

**Varunab,** वरुणः, supra-instinct of venerability.

**Marutah,** मरुतः, supra-instinct of humanity.

**30. Rdhak,** ऋषक्=पृष्ठ (Nir. IV.25), separate; also mighty and prosperous (ऋषविति पृष्ठमावस्य प्रतचनं भवति । प्रयापृष्ठोत्थर्ये धृष्टपते Nir. IV.25).

For (*r dhag*, see ऋषगया ऋषगुतामिष्ठाः —Yv. VIII.20, and ऋषक् ता तो वस्तः —VII.57 4; —ऋषगद्वेषः ऋषुत् —VIII.18,11 and ऋषक् चुषे वासद् —X.49.7). *Rdhak* is a Vedic form of *prithak*.

## Hymn-65

For verses 1-3, Samaveda, II.3.1.5. 1-3 (904-906)

verses 4-6, Samaveda, II.2.1.4.1-3 (784, 786, 785) with inversions and variations.

verse 4, Samaveda, I.5.2.5 4 (480)

verses 10-12, Samaveda, II.2.1.10. 1-3 (803-805)

verse 10, Samaveda, I.5 2.4.3 (469)

verses 16-18. Samaveda, II.2 2.2. 1-3 (833, 835, 834)

1. Suram, सूरं, all-impeller (सूरं सुशीर्यं सोमे पीते शीर्वं जपतीति कोभनवीर्यकारणं एव तर्वेषो कर्मणि प्रेरकं वा तादृशम् —*Sayana*).

**Svasarah jamayah,** fingers born of hands (स्वसारः । भंगुलिनामैतत् — Nigh. II.5. सुष्टु कर्मणै प्रेयंत ज्ञात्यापिरिति स्वसारः । जामयः एकस्मात् पाणीहत्पन्नत्वात् परस्परं बन्धु मूरतः —*Sayana*).

11. **Onyoh dhartaram,** ओ॒योः ध॑र्ता॒रम् — the sustainer of earth and heaven both (ओ॒योः चावा॒ पृथिव्योः ध॑र्ता॒रम् —*Venkata*)

12. **Aya citto vipa anaya,** effused and expressed by our tender fingers (या॒ च या॒ गतो॑ कर्मचित्पितस्तो॑ पृष्ठान्तीचिरलया॑ विपा॑, विप॑ व्येरणे॑ । हृषीप्याली प्रेरतीति॑ निषोद्दृश्यतः॑ । एकद्वचनं छान्दो॑ शान्दो॑ शान्दो॑ —*Sayana*, since oblations are offered or impelled to the fire by fingers, finger is called *vipa*. For *vipah*, see IX.3.2.

22. Saryanavati, शर्यानवति, ultra-conscious cavity of heart (the name of a lake later on in the Kuruksetra country).

The Soma is procured from distant lands (परावति) and also from the neighbourhood (परावति). *Saryanavat*, means possessing sweet juice

23. Janesu pancasu, among the five categories of people. Brahmana, Ksattriya, Vaisye, Sudra and Nisadas (outcasts) or devas, pitrs, man. gandharva and raksas).

24. Suvarah, सुवारा:, for expressing the juice.

25. Goh tvaci adhi, filter made of cow-hide. (गोः त्वचि अधि प्राभगृहे चर्मजि —*Sayana*).

26. Saptayah, horses (सप्तयः प्रश्वनामेतत्, Nigh. I.14).

**Sriyanab**, श्रीणाना:, mixed with milk and curds (श्रीणाना: दधिश्रीशदिधिः श्रीयमाणा: सत्तः —*Sayana*; श्रीणन्ति परिपक्वं कुर्वन्ति — Yv. XII.55; पक्वन्ति — I.84.11; श्रीणात् परिपक्वु — Yv. VI.18; from श्रीव् पाके —*Daya*. ; श्रीणाना: आधयं कुर्वाणः —*Daya*. on Yv. XXXIII.85.).

## Hymn-66

For verses 10-12, *Samaveda*, I.6.3.5.1 (627) II.1.1.3.1-3 (657-659)

verse 19, *Samaveda*, II.6.3.10.3 (1464) and II.7.1.12.1 (1518)

verse 20, *Samaveda*, II.7.1.12.2 (1519)

verse, 21, *Samaveda*, II.7.1.12.3 (1520)

verses 25-27, *Samaveda*, II.5.2.11. 1-3 (1310-1312)

2. **Dhamani**, धामनी, by the two abodes; those two halves (the northern and southern solstices). Sayana explains *dhamani* as either *purvadipaksau*, पूर्वादिपक्षौ, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being mythologically regarded here as a creeper) पूर्वपक्षापत्रपक्षयो—लंतारूपस्य सोमस्य तर्किक्क पण्डवृद्धिहासाभ्यां तव स्वपूतो पूर्वादि पक्षौ); or the two names (धामनी and सोम) (यदा ये धामनी नामनी अंशुसोमात्मके भए); Sayana further adds "on earth under the name *amsu* (अंशु) by granting the desires of all mankind Soma rules this world. In heaven, by giving the gods thy lunar digits, thou art the winner of their affections. The gods drink the digits of the moon (कलादानेन) or Soma by means of their growth and diminution one by one (i.e. as the moon waxes and wanes). The word *dhamant* means the two abodes (or stations) of (the Soma). --Wilson.

3. **Rتاب्लि**, ऋतुभिः, associated with seasons. The Soma, whose attributes are the seasons (spring, summer etc.) exists wherever day and night spread; because day and night are dependent on the Soma, (here Soma means moon).

5. **Prsthe**, पृष्ठे, on the lofty ridge of heaven (or on the surface of heaven—Wilson). Sayana says *prstha* means the lower part of heaven, i.e. the earth, (पृष्ठे भूर भागे । पृथिव्याभित्वर्णः—Sayana).

9. **Agruvah**, अग्रुवः, fingers (Nigh. II.5).

**Avye jirau svanl adhi**, अव्ये जीरो स्वणि अष्टि, in quickly improvised loud-sounding supra-psychic woollen filter.

**Vane**, वने, in water.

15. **Mahe gavistaye**, महे गविष्टये, for the sake of mighty speech and wisdom. Also for Indra, the protector of cows (पविष्टये अंगिराः पवानव्येष्ट), for the one who went in the search of cows of angirasas,—Sayana).

20. **Panca-janyah**, see IX.65.23 also, classification of five types of people is also (i) gods (ii) mankind (iii) gandharvas, and apsarases, (iv) serpents and (v) pitrs (पैवमनुष्यागन्धर्वापित्रः स्पर्शः पितर इति; and also पञ्चर्षीः पितरो देवा प्रसुरा रक्षांसीति —*Sayana*).

### Hymn-67

In this hymn, the devatas are not only पवाना सोम (Pavamana Soma), but also Pavamanah Pusan, Pavamana Agnih, Pavamanah Savita, Pavamana Agni-Savitr, and Pavamani-Adhyeta (31-32).

For verse 1, Samaveda, II.5.2.16.1 (1323)

verse 2, Samaveda, II.5.2.16.2 (1324) (with a variation)

verse 3, Samaveda, II.5.2.16.3 (1325)

verses 16-18, Samaveda, II.9.1.17. (1, 3, 2) (1810, 1812, 1811)

verses 31-32, Samaveda, II.5.2.8. 1-2 (1298, 1299)

Here follows a long khila of 19 verses in praise of the Pavamana hymns (of modern date). The sins to be expiated by the Pavamana hymns, according to the author of the khila, e.g. killing cows and Brahmins, having intercourse with Sudra women, point to a later polluted age of civilization.

2. **Surī**, intelligent associate, (सूर्तः ब्राह्मः —*Sayana*)

5. **Gomataḥ vajan**, गोमतः वाजान्, strength of speech and wisdom गोमतः पशुमतिः वाजान् वसानि च —*Sayana*; strength of flocks — *Wilson*

6. **Gomantam asvinam**, wisdom and vigour; also cows and

horses (गोनन्तं ग्रसिष्वन्—पाहुर गतमस्य हन्यो ! बहुपशु रथि प्रकाशतापशुं ग्रपदयुक्तं सहसस्यम् —*Venkata*).

8. **Kakuhab**, ककुहः, Soma sap; excellent sap (ककुहः समुच्छितः —*Venkata*; ककुहः सोमः सर्वं कर्मारथितृत्वेन सर्वेषां समुच्छितोऽतिशयितो भवति, सोमं —*Sayana*).

9. **Suram pavamanam**, heroic Soma (since Soma is the impeller of sacrificial actions) (सूरं सूरीयं सर्वस्य यागादिकर्मणि प्रेरकं पवमानं सोमम् —*Sayana*).

**Usrayah**, fingers (उसयः अंगूलयः —*Venkata*; उसयः कर्मकरणार्थमितस्ततः संचरमधोऽसूसयः —*Sayana*).

10. **Ajasvah Pusan**, अजास्वः पूषन्, goat-borne Pusan; the automation-borne (अजास्व) nourisher (पूषन्) (In mythology, Pusan rides on goat).

11. **Kapardine**, decorated with a tiara, (कपदिने कस्याण-मूरुटवते सोमाय पूजे वा —*Sayana*) having hairs braided like a cowrie, shell (कपर्वं —*Wilson*).

14. **Kanikradat**, कनिक्रदत्, with a shrill, shriek or scream.

18. **Vayum**, वायु, virile activity.

21. **Panipnatum**, loud sounding; to him who utters the words of wisdom. (पनिपन्तं ग्रस्यन्तं शब्दायमानम् —*Sayana*).

30. **Parasub**, परशुः, battle-axe (परशुः छेदकः पवमानः —*Sayana*).

31. **Matarisvam**, मातरिस्वान्, breathing vital complex.

According to Savana, *matarisvan* means *Vayu*, because it breaths in the atmosphere (प्राणीर्लभति खनिति); the food is sweetened and purified by the purifying wind and the man eats it—*Wilson*.

## Hymn-68

For verse 1, see Samaveda, I.6.2.2.10 (563).

4. Svadhaya pivate padam, fastens his stations with food; strengthens with its own might (according to Sayana *padam* is the *uttara vedi*, the northern altar. स्वस्थान उत्तरवेदि रूपम्; पिन्वते प्रकर्यणाप्याययति).

Anshu, अंशुः—सोमः, Soma, the divine elixir.

Yavens pipise, strengthened with the flow of fried barley (यज्वेन पिपिशे 'पिश धौयद'। धवयवत्वेन छृतः। मिश्रित इत्यर्थः। सोमस्तु यव-सकृष्टिः श्रीयते खम् —Sayana).

Jamidhibih, by fingers born of palm of hand (जामिभि । एकस्मात्याणेष्टपन्ना-भिरहृग्लूमिः —Sayana).

For *jami*, जामि, (X. 10 10) - जोम्यतिरेहनाम्, वालिगस्य वा । समानजातीयस्य योजनः; —*jami* is a synonym of tautology, food, and one born in the same caste. (Nir. IV.20). For *jami*, tautology, see Nir. X.16 also.

For fingers, जामयः, Nigh. II. 5. (जामि जलं, जम्यतेऽवते भोजनं यामिस्ता जामयोऽहृग्लूमः —Brahmanunti on Nir. IV. 20).

5 Sayana thinks that this refers to the fact that rain is caused by the sun, with which Soma is here identified. The last part of the verse refers to the sun, which appears in the day time, and the moon, which appears at night. "Even when young, these two were distinct; the birth (of one-half) was placed in secret, the other (half) was visible." —(Wilson).

6. Syenah paravatah abharat, the falcon brought it from across or from a distance. (a bird in the form of Gayatri brought Soma from heaven).

## Hymn-69

For verse 6, see Nir. VII. 2.

For verse 2, Samaveda, II. 6. 1. 9. 2 (1371)

1. Vatsah metuh udhani upasarji, वत्सः मातुः ऊधनि उपसर्जि, the fosterer

as a calf to the udder of its mother, (Sayana takes *udhani*, उधनि, twice over, it is used for Indra, because he is the nourisher of everything, (i) ऊधनि सर्वस्य योपयितृत्येनोऽप्तः स्थानीय इन्द्रे सोमो मदार्पणमस्माभिः; (ii) ऊधनि पयोधारके —*Sayana*).

## 2 Santarih, diffused ; also arrows (महादि सम्पूर्ण विस्तृत —*Sayana*)

Praghnatam iva, of the combatants (प्रचनतं इव प्रकर्षण हन्तृणां योद्धृणां सम्पूर्णः सम्पूर्ण विस्तृतः शरो यथा शीघ्रं प्राप्यमभितो गच्छति तद्वत् —*Sayana*)

Sayana takes *Santanah* twice over; first as an adjective agreeing with *Somah* understood, "diffused in the ladles". etc and second, as a noun "the arrow discharged (by the foe)." (Wilson).

3. *Vadhuyuh avye tvaci pari pavate*, seeking its beloved (or spouse, वधुः) (the stems of the plant) are cleansed (परिष्करते) on the sheep—skin (पर्वते त्वचि).

In the respect to *vadhuyuh*, spouse, Sayana refers to *Vasativari* waters together with the *Ekadhana* waters (वधुः । वधुमूर्ता वसतीत्वय एकधना सहिता आपः —*Sayana*).

The words *vasativari* and *ekadhana* do not occur in Rgveda; the terms are innovation of the Brahmanic period.

*Avye*, pertaining to sheep (पर्वते अवे: स्वधूते, *tvaci*, skin (त्वचि चर्मजि)).

*Naptih*, नप्तीः, denotes the offspring in the fourth generation, grand daughter, the herbs (नप्ती नपतीः । नप्तक्षब्दश्चतुर्थापित्यवाची । सोमस्य नप्तीः । सोमो हृषेष्वीताश्च रेतो निवर्जति । प्रजापते रेतो देवा, देवानां रेतो वर्षः, वर्षस्य रेत शोषधयः —Ait. Aran. II. 1.3.

४५ शुलुः—Prajapati begets the gods, the gods beget the rain ; the rain begets the herbs

Prajapati (i) gods (ii) rain (iii) herbs like Soma (iv) or, Aditi (mother infinity) the Aditya, the sun rains herbs.

Or, it may simply mean the offspring of Soma. Soma (the moon) nourishes the herbs with his rays *srathnite*, शस्नीते, *Soma* "separates" the herbs at the lip to make them fruitful (शस्नीते शस्नागे शस्नितीः कर्तु विश्लेषयति —*Sayana*)

Venkata's translation of this verse 3 is यते ! त्वरि सोमः परि पवते । अपश्चति श्रीवती रूपेजाता यजमानाय । सोमो होषधीनामप्रे निष्ठंचति रेतः । हृदिः कामति यज्ञभ्यः सङ्गृहीतः । सोमः वक्तानि तीक्षणीकुर्वन् महिषः हृष शोभते ।

Rtam yate, for the Yajamana (ऋतं सत्यं रूपं पक्षम् ; पवते गच्छते यजमानाय : Rta means truth or *satya* ; yajna is the personified *satya*).

We have rendered it as it comes to the earth for sacrifices

4. Arjunam avyayam varam, पर्जन्ते वारं भव्यं, through the sieve of white sheep—skin, or cloth of white wool.

Sayana says that the first half of this verse recounts the praise of Soma ; Soma at the time of entering the wooden vessels makes a noise : the cows, i.e., the propitiating hymns of praise (धेनवः) gather round him ; the hymns of praise (देवीः) approach (उपयन्ति) the god's station (देवस्य निष्कर्ता).

6. Na indrat-र्ते paveta dhama kin can, without Indra, no place what-so-ever is pure. —This line is quoted by Nir. VII. 2, as an example of the indirectly addressed verses, joined of nouns, but verb of the third person. पराक्रमः सर्वमिनमि-विभक्तिभिर्ज्यन्ते । प्रथम षुष्वैश्वाख्यातस्य).

9. Satim, साति, battle (like शूरसाति, वाजसाति, Nir II. 17.), Sayana take *satim* twice over, first as epithet of Indra, सर्वः संपर्जनीय, second as meaning battle, from सौ, to kill.

## Hymn-70

For verse 1, Samaveda, I. 6. 2. 2. 7 (560)  
and II. 6. 2. 17. 1 (1423)

verse 2, Samaveda, II. 6. 2. 17. 2 (1424)

verse 3, Samaveda, II. 6. 2. 17. 3 (1425)

1. Trih sapta dhenavah, thrice seven milch-kine, (12 months+5 seasons+3 regions+1 sun=21 —Wilson : द्वादशासासः पञ्चतंवस्त्रय इमे द्वोक्त्रमसाक्षादित्य एकविशः —Taitt, Sam, V. 4 12. 2)

Catvari, चत्वारि, four beauty regions, four beautiful waters (चत्वारि भूवनानि उदकानि यस्तीवरी स्त्रियोऽन्तर्बना इति तानि चतुर्दश्याकानि —Sayana)

Catvari anya bhuvanani nirnije, he makes (निर्जिजे) four other (चत्वारि गन्य) beautiful waters (मूर्चनानि) (मूर्चनम्=उदक=water, Nigh. I. 12). The four waters are the *Vasativari* waters and three *ekadhana* waters.

2. Ubhe dyava kavyena vi sasrathe, उमे द्यावा काव्येन वि शब्दे, both heaven and earth are kept aloof (विशब्दये) by His poetry or design.

Or *vi sasrathe*, opens i.e. fills them with water. Also (काव्येन कविकर्मणा विशब्दये विशृंगे फरोति । यज्ञनिर्मित्तेन उदकेन संपूर्यति —Sayana) ; opens both heaven and earth by his intelligence.

3. Nrimna human strength (नृणा नृण्यानि वसानि —Sayana),

Devya ca, divine food (देव्या देवार्घाणि च अन्नानि), He strengthens human strength and divine food.

4 Dasabhibh sukarmabbih, by ten working fingers (वशभिः प्रद्वुलिभिः सूकर्मभिः —Venkata ; शोभनकर्मयुक्ताभिः दशसंक्षयाकाभिरंगुलीभिः —Sayana)

Madhyamasu Matrsu Prame, amongst the midmost mothers to measure or amongst the midmost mothers, Sayana does not explain आतृष्. By midmost, he seems to mean "placed in atmosphere" (मध्यमासु प्रमत्तरित्वा स्थितासु)

Ubhe visau nreksa, उमे दिग्गो मूर्चका, looks after both races (the two races being gods, देवान् and men मनुष्यान्, men by granting desires and gods by bestowing oblations upon them —Sayana).

Carunah amrtasya, of auspicious waters or ambrosia (प्रमृतस्य चारुणः उदकस्य कल्याणस्य वृष्ट्यर्थम् —Venkata ; Sayana )

5. Saryaha, शर्यहा ; the brave person, or an archer, killing with a weapon like arrow

Sarya may also mean an enemy (हनन साधनैः इष्यमिहन्ता वीरः प्रतिभटान् यथा हिनस्ति तद्वत् —Sayana).

6. Marutam iva svanah, like thundering (or noise-making) clouds (मरुर्णा, of clouds).

Svarnaram, स्वर्णर्ण, best well-wisher of men Water has been the best well-wisher of every man, and as such the Soma mixes with it.

7. **Gavyayi**, गव्ययी, cowhide (गव्ययी गव्या त्वक् परपति Venkata . गोमय + त्वक् —Sayana).

**Aavyayi**, प्रव्ययी, sheep—wool (प्रव्ययी भविष्यती —Venkata, प्रविष्यती त्वक् (गव्ययी गोमयी त्वरप्रव्यति । आनसुद्धृ ति चर्मणि सोमाभिष्वः । एवम् अव्ययी भविष्यती त्वक् प्रनिनेकती भवति । तस्मि दामापविकापेभ्यमभिहितम् —Sayana )

**Harini Srnge sisauab**, हरिणी श्रुंगे शिशानः, Sharpening the green—tinted horns, i.e. the streams of the Soma juice (शब्दायते भीमः वृषभः वर्जन्तच्छया श्रुंगे तीक्ष्णी कुवंत् हरितवर्णं विद्रष्टा —Venkata : हरिणी हरितवर्णं द्वे श्रुंगे शिशानः तीक्ष्णो फूर्वंत् द्वीणकलश प्रति द्वास्यां द्वारास्यां स्थात्यापयणं गृह्णाति । ते धारारूपं श्रुंगे तीक्ष्णीकुवंत् —Sayana).

8. **Sukarmabbih**, सुकर्मभिः, by priests of excellent actions (शोभनकर्मं युक्तं श्रुत्विपिः —Sayana).

### Hymn-71

1. **Druhah raksasah pati**, द्रुः: रक्षसः; पाति, guards its worshippers against malignant forces and adverse circumstances.

**Jagrvih**, जागृविः —vigilant (elixir or Soma).

**Opasam**, ओपसम्, all—sustaining (ओपसम् द्वासमन्ताद्युपकेत इत्योपगम । सर्वस्य धारकम् —Sayana).

**Harih**, हरिः, green—tinted elixir or Soma.

The green—tinted Soma produces the all—sustaining water of the sun (Wilson).

4. **Nabhah**, नभः, atmosphere, also the sun — (नभः नभस मादित्यस्य स्वभूतं —Sayana).

**Nabhah opasam payah**, नभः ओपसम् पयः, all—sustaining water of the sun.

**Camvoh**, चम्बोः, the two worlds, heaven and earth (Nigh. III. 30, लाला पुष्पियो चमत्ति भज्जयन्ति मनूष्यवेवा. —Sayana).

**Brahma**, the mighty sun (ब्रह्म वृहदृश्यतं तमासि विनाशयन्तं यसा परिकृद् सूर्यं चुलोके करोते —Sayana, the mighty uplifted one that destroys darkness to the supreme Sun "(परिकृद्, as if deriving brahma from vrmh or brmh, पृह् वृह्. —Wilsan).

2 Asuryam asya tam varnam, that aura slaying tint; the colour that dispels darkness. It might refer to green tint; or *varnam* means "protecting strength". (वर्णं हरितमावरक बल वा; प्रसूर्यं प्रसुराणां वाप्तकम् —*Sayana*).

Vavrim, infirmity, the old age (वन्नि दृष्टोति शरीरमिति वन्निंजरा —*Sayana*)

Pituh, पितुः, Soma, the food (पितुः प्रनन् सोमः —*Sayana*); *pituh* means juice or food.

Tana, तना, outstretched; passive particle of तन् in the locative; "in the filter outstretched by the sheep—skin." (पश्चि वालेन तते विश्वते दक्षापविक्रे —*Sayana*)

5. Bhurijob, भूरिजोः, of both the arms. (बाहुनामेतत् । विभ्रति वदार्थनाऽध्यामिति । तथो वह्निः. —*Sayana*)

Dasa—svasarah, ten fingers (दश सर्वयाकाः स्वसारः सर्वं शरणशीला। प्रगूलयः —*Sayana*).

Matuthah, the praisers; the invoking priests (मतृथाः मनोर्म गायावन्तः स्तोतारः —*Sayana*)

7. Gah abhi anavista गः ग्रभि प्रनविष्ट, responses to the praises or mixes with the milk of cow. (गः स्तोतभिः क्रियमाणाः स्तुतीरभिसङ्घ प्रनविष्ट शादायते —*Sayana*).

8. Go'agraya sam nasate, गोऽग्रया सं नसते the only boon it demands is of kind (speech) (गो अग्रया गवादिमूर्खया यथा वाचा स्तोतारः पशून् याचन्ते तथा वाच सं नसते संगतो भवति । नथतिगत्यर्थः —Nigh. II. 14; —*Sayana*.

## Hymn-72

1. Parib priyah, (the yajamana receives) charming boons in unknown measures, also, abundantly delighting (परिप्रियः), how many (कतिचित्) (boons) the iterter of many praises (पुरुष्टतस्य) (does Soma bestow. —Wilson).

2. Indrasya somam jathare yad adubuh, Indra drinks to his heart's content; or they have milked the soma into Indra's belly, i.e. into the *drona kalasa* (द्रोणकलाश) (इन्द्रस्य जठरे द्रोणकलाशे सोमं प्रादुहुः कृतिविज दुदुहुः तदाभिष्टुवत्सोति —*Sayana*).

**Dasabhibh sa'nilabbibh, ten fingers** (सनीलभिः अग्नीभिः दशभिः — *Venkata : Sayana*).

In fact, *nida*, नीड़, is nest; and hence सनीलभिः means having a common or one nest. (सनीड़ means समानस्थान, समान निवास — *Wilson*). The Nighantu does not give this term as a synonym of fingers.

**3. Suryasy duhituh**, सूर्यस्य दुहितुः, the daughter of sun, i.e. the dawn. At the time of dawn, the only noise (रवं तिरः) one hears is of the effusion or dropping of Soma. A cry dear to dawn, the daughter of the sun.

**Vinangrsah**, विनग्रस्, the arm (*Nigh.* II. 4; विनगृसी-वाहनाम); here the word means praisers, (विनं कर्मनीयं स्तोतं गृहणातीति विनग्रसः स्तोता — *Sayana*).

**Dvayibhibh svashribhibh jamibhibh**, fingers belonging to two palms (द्वयोभिः द्वाध्यां पाणिभ्यामृतपत्नाभिः, जामिभिः परस्परं वन्धुभिः स्वसृभिः कर्मकरणार्थमितस्ततो गच्छन्तीभिरद्वग्नीभिः

**5. Matih samajaih**, मतिः समजैः, overcome all hostile hurdles that come in the way. Sayana explains *matih* as अभियन्यमानात् शब्दान्.

**Samajaih**, समजैः, wins over completely, समजैः सम्यग् जितवानसि। 'जि ल्लये' i.e. from the root *jl*.

**6. Rtasya yona sadane**, at the place of the birth of the sacrifice, at the *Uttara Vedi*. (ऋतस्य सत्यमूर्तस्य यजस्य योना योनी योनि स्यानीय उत्पत्तिमूर्ते सदने उत्तरवेदाच्ये — *Sayana*).

**8. Adhunvate siksān**, पाष्ठून्वते, giving riches to the shaker of libations, *Adhunyate* means making the *adhabhya* (shaking) with three filaments of the Soma after the *adabhyā* libation. (पाष्ठून्वते अदाभ्यग्रहे त्रिभिरंशुभिरादावनं कुर्वते — *Sayana*, for this see Apastamba Sutra "तैरेऽचतुराधुनोति पञ्चकृत्वः सप्तकृत्वो वा"),

### Hymn-73

For verse 3, See Nir. XII. 32.

**1. Srakve**, सख्वे, in the receptacles placed at the centre of the sacrifice (सख्वे यज्ञस्थानीये । सख्व शोष्ठप्रान्तो हनुरुच्यते — *Venkata*) ; at the jaw of the sacrifice (सख्वे शोष्ठप्रान्तो हनुरुच्यते । 'हनुरुच्यवण फलकः' इत्याम्नात् हनुस्थानीये उपिनियमन फलके — *Sayana*).

**Drapsasya**, of Soma, of the *amsu* (अम्सु उपस्थ्य सोमस्यांशः —*Sayana*).

**Navah**, नावः, boats. In the *Karmakanda*, the word refers to the four pots, aditya, agrayana, ukthya and dhruba libations, (नावः नौका इव स्थित्यारचतस् स्थात्यः— धादित्याप्रयणोबृथ्यध्रुवस्थात्य इति —*Sayana*)

3. Having a purified instrument, they sit round speech, their ancient father preserves the ordinance. *Varuna* placed the mighty ocean across ; the wise were able to begin in the water". (lit. transl.)

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round (atmospheric speech). Their ancient, i.e. old and atmospheric father preserves the ordinance, i.e. the course of action. *Varuna* places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work. In the *dharuna*, i.e. in the waters".

(पवित्रवन्तो रश्मिवन्तो माष्मिका देवगणः पर्याप्ते (माष्मिको वाचम्) । महयमः पितैर्णा प्रत्नः पूराणोऽभिरक्षति वसं कमँ । महः समृद्ध वरुणा स्तिरोऽन्तर्दंशाति । अथ शीरा: शक्नुवन्ति व्रष्टेष्वदकेषु कमं ग्राममारक्षम् —*Nir*, XII. 32).

**Pavitravantah**, पवित्रवन्तः, with the potential of purification.

**Dharanesu**, in all the sustaining waters like *Vasativari* (वरणेषु सर्वस्म घारकेषु वसतीवर्णाभेष्यकेषु —*Sayana*).

**Pavitramantah vacam** parlase, the voice of firmament (*vacam*, वाच), which means thunder and the rays of the Soma refer either to moon or to the Soma juice identified with rain.

Whilst Soma juice being cleansed filtered and purified, the priests continue to recite verses of praises in respect to Soma.

4. **Na ni misanti**, न नि मिषन्ति, not static, do not close the eyes. *Sayana* adds "but always keep watch to know the evil and the good or always keep on the alert, as kings to do guard against enemies."

**Spasah**, स्पसः, rays, the emanations, his spies or warders —*Wilson*; स्पसः सारभूता रप्तयः —*Sayana*).

**Bhurnayah**, भूर्णयः, fast-moving ; swift-moving.

6. **Anaksasah**, अनक्षासः, those who are blind. (चक्षुवर्जिताः साधुपदार्थाः-

नामवृष्टारो नराः —*Sayana*).

Bdbhrasah, बद्धिरासः, those who are deaf. (ऐवता स्तुति अवग विद्यताः —*Sayana*).-

That is, those who do not see good objects, and those who do not hear the praises of the gods.

7. Spasah, स्पसः, servants faithfulling working (मध्यमया वाचा वशिनो अवस्थितः कोदृशाः — इविराः गमनकीर्ताः —*Sayana*). Rudras are their servants, swift-moving —*Wilson*, verse 4 also.

8. Hrdi antah adadhe, हृदि अन्तः पावसे, places in his heart, i.e. combines in himself ; the three purifiers.

Tri pavitra, त्री पवित्रा, the three purifiers are Agni, Vayu and the Sun (पवित्रा प्रणिवायुसूर्यात्मकानि त्रीष्णि पवित्राणि —*Sayana*).

9. Jihvaya agre varunasya, जिह्वाया अग्रे वरुणस्य, on the tip of the tongue of Varuna. This refers to *Vasativari* waters on the tip of Varuna's tongue. (*Sayana*).

#### Hymn-74

The Rsi or Seer of the hymn is *Kaksyan Dairgha tamashah* (कक्षाशान् द्विष्ठतमसः). Dirghtamas is so well known for his work on the-Vedic era. The word Soma in verses of this hymn may well apply to the Sun as well.

3. Aditeh, of the Aditi, of the sun or of the earth.

Gavyuti, path; way (गव्यूति; मार्गः —*Sayana*).

Aditeth gavyuti urvi, the way to the earth is broad (उर्द्धी विस्तीर्णो भवति —*Sayana*) . उर्द्धी गव्यूति: विस्तीर्णः मार्गः —*Venkata*.

In itah vrsteh ise usriyah, one, who sends rains here, benefits the cattle He is the Lord of the rain that falls here ; he is the possessor of the cattle, (ईतेऽग्ने वृष्टेः ईश्वरो भवति पः वृष्टेः —*Venkata*).

Usriyah, उस्रियः, kine, cattle (Nigh II 11).

4. Peravali, पेरवः, from 'पा' to protect (पा रक्षणे) : the solar rays

(rays from Soma) who give protection to every one (पेरणः सर्वस्य रक्षकः सोमरक्षयः —*Sayana*).

Nabbah, नभः, Soma in the form of Aditya, the sun (नभः नभस आदित्य रूपारसोमः —*Sayana*).

Rtasya nabhhī, navel of the sacrifice. (ऋतस्य यगस्य । नामिः 'नहू बन्धने from √नह्, √nah, to bind, यगस्य बन्धकम् —*Sayana*).

5. Aravit, अरावीत्, makes the noise : roars loudly (परावीत् वर्णं करोति —*Sayana*).

Urmīna, उर्मिना, with the wave, with the mixture of *Vasatīvart* and other waters, (ऊर्मिना वसतीवर्ती दीनाप्रवक्ताना संवेत —*Sayana*).

Whilst Soma mixes with water, it produces roaring sounds, or whilst it is mixed with water, priests loudly chant verses in its praise.

6. Trīye rājasi, in the third world, i.e. in the celestial region (त्रीये रजसि सोके स्वर्णे रूपमानाः —*Sayana*)

Asascataḥ, mixed up together (असरक्षतः परस्परमसक्षतः —*Sayana*).

Catasrah nabbhā, four brilliances associated with Soma (चतुर्वो नामः नभसो वाशिकाः सोमस्य सम्बिन्द्यवत्ततो दीप्तयः कसाः —*Sayana*).

Sayana explains *nabhat* as the rays (दीप्तयः) or digits (कसाः) of the Soma, and derives it in a confused way both from नभस्, heaven, and the root √नह्, √nah, to bind (नामः नभसो वाशिकाः; "obstructing heaven" —Wilson).

8. Svetam kalam gobhīḥ aktam, खेतं कला गोप्ति: प्रस्तुष्, white milk or the white (water) besprinkled cosmic pitcher (खेतं संप्रति शोमसंसर्पत् खेतकम् गोप्ति: उपर्युक्तं संतृप्तं त्रोषकसवत् —*Sayana*).

Gobhīḥ, गोप्ति:, with water ; or with milk (गोप्ति: उपर्युक्तः —*Venkata, Sayana*).

Sata' himaya for hundred winters, i.e. for one hundred years. Sayana, however translates it as "for one who attains many things भवतिमाय वहुगमनाय", at other places, he translates the word as परमिता काल, lasting for an endless time —Wilson.

Satam himaya has also been translated as to one who praises in hundreds of ways *Kaksivata*, कक्षोपते, to a seer, rich in sacred lore.

9. Avyah varam, ultrapsychic woollen fleece (अव्यः प्रवेः वारं लासं, wool of sheep —*Venkata*).

### Hymn-75

For verse 5, see Nir; IV. 15

For verses 1, 2 and 3, Samaveda, II. 1. 1. 19, 1-3 (700, 701, 702)

For verse 1. Samaveda I. 6. 2. 2. 1 (554)

2. Vakta, पक्ता, Yajamana, the praiser; speaking; replying to the praises of worshippers (पक्ता यज्ञदक्षुः । यजा, स्तोत्रमि; कियमाणा: स्तूतमः)

Rtasya jihva, ऋतस्य जिह्वा, tongue of sacrifices, i.e. the Soma, (ऋतस्य सत्यमृतस्य यज्ञस्य, जिह्वा मूर्खयत्वेन जिह्वा स्पानोयः सोमः —*Sayana*).

Pitroh apicyam nama trtiyam, पित्रोः सापीच्चं नाम तृतीयं, the third name, not known to the parents (पित्रोः सातापित्रोः; सपीच्चं प्रात्तिक्षिणं यत् तृतीयं नाम —*Sayana*) ; it means a name not given at birth at the time of naming ceremony (नामकरण दंस्कार).

In the Baudhayana Grhya Sesa, (I. II. 4-7) the third name suggested is *Somayajin* (नस्त्र व्यावहारिक नामनी प्रभाष्य सोमयाजीति तृतीयमस्य नामः —*Sayana*).

3. Hiranyaye Kose, हिरण्यये कोणे, into the golden receptacle (हिरण्यये हिरण्यरे कोणे अधिष्ठवण चमंगे —*Sayana*).

Tri prsthe, त्रिपृष्ठे, in the three *Savanas*, morning, midday and the evening rites.

4. Romani avyaya, रोमाणि अव्यया, through the ultra-psychic woollen filters (अव्यानि परिप्रवानि रोमाणि ते: कृतानि पवित्राणि—*Sayana*).

5. Ye te mada ahanaso etc.—Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts

of thine which are gladdening, which foam, and which are accompanied with songs of praise (ये ते वया आहनवत्स पञ्चवन्तस्तर्विन्दुं चौदय दानाय मषम् —Nir. IV. 15).

### Hymn-76

For verses 1, 2, 3 (with slight variations), Samaveda, II. 5. 1. 12. 1-3 (1228, 1229, 1230),

Verse 1, Samaveda, I. 6. 2. 2. 5 (558).

1. Devanam, देवानां, of gods; of sense organs, *Divah* दिवः from firmament, from the ultrapsychic region.

Dhiya धिया, with intelligence; with rites, with good actions, (धिया कर्मणा — *Venkata*; *Sayana*), i.e. at the very time, the rite is being performed —Wilson

4. Pita matinam, protector of those who offer rational and sensible praises ; father of praises.

### Hymn-77

For verse 1, Samaveda, I.6 2.2.3 (556).

1. Vapuso vapustarah, वपुषो वपुष्टः more beanteous than the beautiful. According to Sayana "Sowing seed more than any other sower of seed." (वपुषः बीजानां वप्तुः अन्यस्मात् वपुष्टः अतिशयेन वप्ता । बीजावापस्य सोम कस्त्रूक्तवात् 'सोमो वै रेतोषाः' —Tait Sam, II. 1.1.6) इति श्रुतेः.

Kose, कोणे, the ultra psychic filter; the *anandamaya* sheath in the body-complex.

2. Krsanoh, becomes of the krsanu, the archer. See the legend, Ait Br. III. 26. Krsanu protects the Soma.

Astu, पस्तु, bow armed, पारणांशेष्टुः, an archer —*Venkata*.

Vevijana it, वेविजान इत्, flowing downwards *Rajah tirah sah madhvah a yuyate*, रजः तिरः सः मध्वः भा यूते, detaches the Soma brought from the heaven which was sweet.

Vibhyusa manasa ha, विघ्न्युषामनसा ह with mind full of fear.

The Gayatri metre became a hawk and brought Soma from heaven; on the way, the archer *Krsanu* shot an arrow to snatch the Soma.

**A yuvate,** detaches, (आयुवते यौति पृथकरोति शुलोकात् —*Sayana*).

**4. Urubjami,** plenty-milk-giving; also plenty-water-giving (उरुब्जम् प्रभूतानामपां पयसां जनकम् *uru* = in abundance + *up* = milk or water + *jan* = producing,

**Vrajam,** व्रजम्, herd of cattle *Abhyarsati*, hastens to; goes with speed (प्रभूतिं गच्छति —*Sayana*).

### Hymn-78

**1. Avih,** अविः, sheep; here the word refers to woollen filter, (अविः अविभेन वस्त्रेण —*Venkata*; प्रविरोमनिसिंहं दशापविक्षम् —*Sayana*).

**Ripram,** cover, impure form; the waste or non-purposeful form (रिपं भनुपादेयत्वेन पापस्वं ग्रन्थिषुत वलीशक्तादिस्पम् —*Sayana*).

**Gah,** praises (गः स्तुती; *Sayana*).

**2. Asvah,** spreading (अस्वा; व्याप्ता; —*Sayana*).

**Harayah,** the green—tinted rays or the Soma (हरयः हरितशर्णा संशयः सन्ति —*Sayana*).

**Camusadah,** alighting on the cups (चमूषदः अभिष्वयण फलकयोः सीदत; —*Sayana*).

**Śrutayah,** paths, the holes of the sieve or filter (सतयः मार्गस्त्रित्ताणि —*Sayana*)

**3. Samudriyah,** of the sea; of the firmament—(समुद्रिया; । समृद्धा आदनत्वात् समृद्धं भन्तरिलम् —*Sayana*).

**Apsarsah,** nymphs, पाप्सरसः; waters.

**Harmyasya,** हर्म्यस्य, of the comfortable hall of sacrifice (हर्म्यस्य त्रिपक्षरस्य यापगृहस्य —*Sayana*).

**Saksanim,** of the sprinkler (सक्षणि सेचनशीलं —*Sayana*)

5. Urvi gavyutim, the wide path (उर्वी गव्यूति विस्तीर्णं मार्गम् —*Sayana*).

### Hymn-79

For verse 1, *Samaveda*, I. 6.2.2.2 (555).

3. Dah 'adbyah, दुरप्यः, irresistible

(i) Svasyah aratyah, of his own enemy (स्वस्याः परात्याः स्वोयस्य जात्रीः —*Sayana*).

(ii) Anyasyah aratyah, enemy of another (अन्यस्याः प्रस्तदीयायाः परान्दाः जस्तमज्ज्वीः —*Sayana*).

(Apparently, the word *arati*, अराति is feminine also).

Dhanvan, in a desert (धन्वं निश्चको देवः —*Sayana*).

4. Adrayah tva vapsanti, अद्रयः स्वा वप्सति, the stones crush (or devour) you.

Goh adhi tvaci, गोः अधि त्वचि, on the cowhide (*Sayana* says that although in his time, people poured the Soma out upon a black antelope's skin, and not cowhide, the Soma was measured on a cowhide for the purpose of selling.

Hastalib, हस्तैः, with their hands; the word *hastah*, हस्तः, is derived from √हृ, to strike (हस्ते हस्ते: Nir. I. 7).

### Hymn-80

2. Yam tva aghnyah abhyanusata, य त्वा अघ्न्याः प्रभ्यनूषत्, O vajin, nutrition—giving Soma, you whom the kine praise.

Aghnya means a cow, who is not killed (i.e. is inviolable). Kine are brought to the sacrifice and milked for the curds etc. and the Soma is mixed with these cowproducts—curds and milk). (अघ्न्याः अहननीयाः यावः —*Sayana*).

Abhi yonim ayah' hatam, अभि योनि मय इहतम्, (See IX. 1.2 also: अयोहृष्टं हिरण्येन हठम्, fashioned by golden hands.

4. **Ksipah**, fingers (वज्ञिप; मङ्गुलयः —Nigh. II. 5).

**Gravabhih srtah**, ग्रावभिः सूरः crushed by the stones, squeezed through the stones

### Hymn-81

1. **Indrasya jatharam praynti**, flow into Indra's belly, i.e. flow in the ultrapsychic region of the complex of the resplendent self.

**Suram**, पूर्वं, to the brave, i.e. to Indra; the resplendent self.

2. **Vidvan asnoti amutah itah**, ca yat, विद्वान् प्रश्नोति अमृतः इतः च यत्, he acquires what is in the world above and what is in this world. Or, he knows both, the ambrosia brought from the other world, the exterior, and also the one existing in the world, the interior (observations from the external and experiences from within).

**Amutah**, अमृतः, from heaven, from above; from the exterior.

**Itah**, इतः, from this world, from the earth, from within.

**Raghuvartanih**, रघुवर्तनिः, lightly moving नपुणमनः) moving with sure paces

**Vodha**, वोदा, वोलहा, like a horse **Vrsa**, पृष्ठा, showerer (used for Soma).

**Kalasan**, कलशान्, pitchers of inner consciousness.

3. **Ma no gayam are asmat para sicah**, मा नो गयं मारे परस्मै परा सिचः, scatter not riches and blessings distant from us.

**Gayam**, गयं, wealth, riches and blessings (गयं इनं *Sayana Venkata* wealth to be bestowed on us.

**Vasuh**, वसुः, wealth, the place of stay, the shelter, cattle and property.

**Radhasah**, राधसः, of wealth

**Vayodhah**, possessor of food, the Soma. (वयोधः पानस्य धातः सौमः),

4. Suayama Sarasvati, Goddess of learning, abiding by discipline; beautiful sarasvati; *suyama* is also one having a fair body (सुयमा, पर्यन्ते निष्पत्यत इति यमो चिप्रहृः । सुविप्रहा सरस्यती —*Sayana*); *suyama*, tractable.

Pusa, पूषः, life—sustenance,

Mitrab, मित्रः, friendliness,

Varunah, वरुण , venerability; *sajosasah*, of one accord.

Brhaspatib, giver of divine knowledge.

Marutah, मरुतः, man of valour; brave soldiers.

Asvinau, the twin divines, physicians and surgeons.

Vayuh, वायुः, the life—principle.

Tvasta, त्वष्टा, giver of technical skill.

Savita, सविता, creativity and impulsion.

Sarasvati, सरस्वती, divine speech, the inner experience,

### Hymn-82

For verses 1, 2, 3, Samaveda, II. 5.2.13. 1-3 (1316, 1318, 1317)

verse 1. Samaveda, I. 6.2 2.9 (562) (with some variations).

3. Prajanyah, पञ्चमः, the rain, Sayana takes *Somah*, implied in भृत्यपत्य पञ्चमः, as the subject of दधे (*dadhe*). The mountains are grinding stones; the navel of the earth the oblation. He explains स्वरारः as fingers which makes no sense (*Wilson*).

Svasarab apah, the sisters of this Soma are the streams of water.

Prthivya nabha girisu ksyam dadhe, on this earth, the Soma resides on the top of hills; it grows on mountain summits.

**Gah abhi assaran,** praises of Soma are recited in the Yajna; also the Soma is always mixed with milk; it stays with milk.

**Vite adhvare gravabhi samnasate,** in the yajna, the Soma plant is crushed with stones, and its juices squeezed out

**4. Jaya patyal iva seva adhi mamhase,** just as a wife gives love and affection to her husband, in the same way, the Soma loves the *Yajamana*.

**Vanisu antah su pracara,** may you rest in your praises along with your good attributes.

**Jivase Jagrhi,** be vigilant for our good life.

**Anindyah vrjane jagrhi,** O the irreproachable, be vigilant against our enemies.

**Pajraya garbha,** पञ्चाया गर्भं, O the son of clouds (Soma is an offspring of clouds).

### Hymn-83

For verses 1-3, Samaveda, II. 2.2.16. 1-3 (876-877)

verse 1, Samaveda, I. 6.2 2 12 (565).

**1. Brahmanaspate,** ब्रह्मणस्पते, Lord of divine enlightenment.

**Atapt-tanuः,** अतप्ततनुः, you never get tired (become hot) in your work; the rain raw (liquid) whose mass is heated (this refers to Soma extract; अतप्ततनुः पयोदतादिना भसतप्त गात्रः —*Sayana*; विविष्टस्तपो विकेषैः, अतप्तस्तनुः भसतएव धूमः भपरिपक्वः, raw —*Venkata*,

**Amah,** आमः, raw, unripened (आमः भपक्वः —*Venkata*; भपरिपक्वः —*Sayana*).

**2. Tapoh,** that blazes ail opposition; destroyer of adversaries (तपोः बद्धूणां तापकस्य —*Sayana*).

**Divah prsthamb cetasa adhi sthanti,** They with their supreme intellect (चेतसा) attain the highest summit (सिरः पृष्ठ) of aspirations, or they rest or dwell on the backpart of the heaven or sky along with

their wish (विषः पुत्रोरुत्प वृष्टं पृष्ठसामधुमधदेशं चेतसा धूमया देवगमनेज्ञावत्या भृष्टिष्ठभित्ति आप्यन्ते —(Sayana).

4. **Gandhurvah**, the sun, the sustainer, of waters or praises (गन्धर्वः उदकाना स्तूतीना शारक भावित्यः —Venkata. —Sayana).

**Grbhnuati** **nidhaya** **nidhapatiḥ**, the Lord of nooses seizes with a snare (निधया निधा पाप्यतः पाकसमूहेन गृष्णाति तृहूपाति निधापतिः पाशसमूह स्वामी —Sayana; **nidhapatiḥ** may mean lord of treasure, the word पाशसमूह by mistake has been understood as पशुसमूह in Sayana's version, and then translated as lord of cattle, —Wilson).

5. **Havismab**, हविष्मः, O water—mixed Soma (हविः उदरनाम Nigh. I. 12) (हविष्मः उदकम् सोम हविष्मूलम् —Sayana).

**Nabbah**, नभः, a synonym of *udaka*, water; Soma's extract in water (नभः उदरनामैतत् —Nigh. I. 12; उदकरसमित्यर्थः Sayana takes *havih* and *nabbah* in apposition, *havih nabbah*=liquid water, —Wilson).

### Hymn-84

1. **Indraya**, इन्द्राय, to the sun.

**Varunaya**, वरुणाय, to the ocean

**Vayave**, वायवे, to the wind.

**Varivah, svastimat**, वरिवः स्वस्तिमत् health and wealth (वरिवः धनं, स्वस्तिमत् स्वस्तीर्थविनाशनाम, सद्वद् धनम् —Sayana).

**Daiyam janam**, celestial people (देव्यं जनं नेव उम्बुचिनं संख्या १ जन-शब्दः संख्याची —Sayana)

2. **Tanि visvani pari arsatि**, तानि विश्वानि परि पर्यंति, goes about them all; i.e. protects all the yajnas and the sacrificers both.

4. **A indrasya hardi**, अ इन्द्रस्य हृदि, for the heart's satisfaction of the resplendent self. Soma juice, which is favourite of Indra, according to Sayana, "in such a way, that Indra's heart is friendly" (इन्द्रस्य हृदि हृदयं प्रियम्).

## Hymn-85

For verse 1, Samaveda I. 6.2.2.8 (561).

1. **Susutab**, सुषुतः, well-expressed,

**Parisravah**, परिस्रवः, flows forth; flows on all sides.

**Dvayavlnah**, द्वयाविनः, double-dealers; indulging in good and evil both — good in exterior, whilst evil inherently.

3. **Adabdhab**, the inviolable (अदब्धः महिसितः — *Venkata*).

**Uttamah dhasi**, best support; also food (उत्तमः धासि धनं उत्तमम् — *Venkata, Sayana*).

4. **Midhvah gatum**, गतुः, path; मोद्वः, broad and easy; comfortable.

5. **Kanikradat kalase gobih ajyase**, कनिकदत्त कलशे गोभिः पृथ्यसे, roaring with thrill, you are blended in the pitcher with milk and curds.

**Avyayam varam samaya arsasi**, प्रव्ययं वारं समया धर्वेति, at the right time, you pass through the ultra-psychic fleecy filter in the midst.

6. **Divyaya janmane**, दिव्याय जन्मने, to the celestial people, i.e. to Indra, Mitra, Varuna and Vayu, they are *divya* or celestial, since they function in the celestial or heavenly region or, they are born there, or they are the source of enlightenment.

7. **Atyam kalase dasa kshipah mrjanti**, the ten (दश) fingers (जिपः) clean (मुचन्ति) the stems of the plant (पत्त्य) in the cosmic pitcher (कलशे) [प्रथमतम्बन्तमपवस्थानीयं वा सोमम्, *atyam* stands for Soma; literally, it means horse i.e. horse-like Soma.]

8. **Mahib saprathah sarma**, महिः सप्रथः शर्म, a large and spacious mansion (may we get from you).

**Urvim gavyutim**, उर्वी गव्यूति, extensive pastures, or broad paths for cattle (विस्तीर्णं गोमार्गम् — *Venkata*).

10. **Venah dubanti uksanam giristham**, वेनाः दुहन्ति उक्षाणं गिरिष्ठाः, loving divine powers severally milk forth the sprinkler, the mountain-

haunting divine elixir (वैना वैन नामधया ज्ञपयः असश्चतः अससक्ता. शीघ्रमाभ वृण्वत्तः उक्षणे सेक्तारं गिरिङ्कं पर्वतेस्यतं दुहन्ति —*Venkata*)

12. **Bhanuh sukrena socisa vyadyaut,** भानुः शुक्रेण शोचिया व्यदौत्, the sun shines in white light with gleaming splendour.

**Suciḥ matara rodasi prarurucat,** शुचिः मातरा रोदसी प्रारूचत्, radiant, he illuminates both the parents heaven and earth. (matara=creative, Wilson; मातरा निर्माण्यो —*Sayana*).

### Hymn-86

For verse 41, see Nir. V. 2.

The Rsis of the hymn are many, अकृष्टा मापा, 1-10; सिक्ता निवावरी 11-20; शृण्मोद्योऽजा: 21-30; अकृष्टमापादाश्चयः 31-40; भौमोऽति: 41-45; and गृत्समदः औनकः 46-48.

For verse 4, Samaveda, II. 3.1.1.1 (886).

verse 5, Samaveda, II. 3.1.1.3 (888).

verse 6, Samaveda, II. 3.1.1.2. (887).

verses 10-12, Samaveda, II. 4.1.1. 1-3 (1031, 1032, 1033).

verses 16-18, Samaveda, II. 4.2.7. 1-3 (1152-1154).

verse 16, Samaveda, I. 6.2 2.4. (557).

verses 19-21, Samaveda, II. 2.1.17. 1-3 (821, 822, 823).

verse 19, Samaveda, I. 6.2.2.6 (559).

verses 37, 38, 39, Samaveda, II. 3.2 1. 3; 2; 1; (957, 956, 955)

verses 43-45, Samaveda, II. 7.3 2। 1-3 (1614, 1615, 1616)

verse 43, Samaveda, I. 6 2.2.11 (564).

1. **Dhi'javah**=manojavah, quick as thought or mind, (धीजवः अनसा तुल्यवेगः —*Venkata*; मनोवेगः —*Sayana*).

3. Indri yaya dhayase, for Indra's strength which supports the world.

Atyah na hiyanah, like a steed urged on (अत्यः प्रश्वः न इव हृयानः स्त्रेयं साप्तः —*Venkata*).

5. Dharmabhish, through they functions; through your supporting streams of juice धर्मंजिः दाराभिः —*Venkata*; धारकं रसनिस्थन्दैः —*Sayana*).

8. Samudram, firmament (समुद्रं भन्तरिष्म — Nigh I. B; *Venkata*). Royal elixir (राजा) plunges (वि गाहते) waters (नदः) into the firmament (समुद्रं).

Nadyah, rivers, here waters (नद॑ तदव्या अपः —*Sayana*).

Apam urmim sacate, associates with the waves of waters (सचते सेवते —*Venkata*; उद्दलपूरं सवति —*Sayana*).

According to Sayana, this may be intended to express the effect of the *Soma* in producing rain by combining in the clouds with the solar rays —Wilson, (सिन्धूपू उद्दकेषु गहेषु वा, क्षितः सम् । हृष्मानः सन् रसिण्डारा सूर्यापायं भन्तरिष्म मेवेषु वरंते, धर्मंजिव दृष्टिसाधनत्वायं —*Sayana*).

Sayana gives another interpretation; लुप्तोपममेतत् । समुद्रं नद्यु इव सिन्धूपू वसतीवरीषु क्रित पाशितः सन् समुद्रम् भग्निषुत सोभरसाधार पातं वि गाहते द्रष्टिष्वदात् पूर्वम्.

Avyayam, अव्ययं, fleecy woollen filter.

14. Drapim vasanah yajatah divisprsam—the elixir clad in a defensive armour (दार्पि) that reaches heaven (विकिष्पृष्ठं); or wearing a coat of mail (दार्पि) reaching to heaven, i.e. clothed in light, (Wilson), (दार्पि कष्टं तेजोरूपम् —*Sayana*).

21. Sindhubhyah abhavat lokakrt, makes the path wide for the rivers to flow (प्रदं तिस्त्वयः यमवत् यायते तीक्ष्णं लोकस्य कर्ता—*Venkata*,

Abhavat, becomes prosperous (प्रभवत् समुद्रो भवति —*Sayana*).

Lokakrt, लोककृत्, creator or maker of the regions or worlds.

He, the maker of the world is (prosperous) for the rivers, (Wilson).

**Trīh-sapta duduhanah aslram**, the elixir makes three times seven (21) celestial rivers pour out their curds and milk (त्रिःसप्त एकविकलि गा: पाणिरं दुदुहानः — *Venkata*).

22. **Divyesu sthanesu**, दिव्येषु स्थानेषु, to your own heavenly abodes (i.e. to the bellies of the gods — *Wilson*).

23. **Gotram angirobhyyah avrnoh ap**—release the waters (of the clouds) for the sustenance of cows. (गोतं मेषं प्रणिरोम्यः प्रणिरसामर्थ्यं अप भवृणोः — *Venkata*); गोत्त्वं मेषम् दूधं शारथितुं पञ्जिभिरप्यहृतानां गवामावरकं पवर्तं वा अप भवृणोः — *Sayana*); it may thus point out to well-known *Pani* episode).

25. **Sapta dhenavah**, the seven milchkine; the seven celestial rivers; the seven channels of sensation ; two eyes, two ears, two nostrils, one mouth), or seven metres, Gayatri etc., or the rivers

**R̄tasya yona**, ऋतस्य योना, water (ऋतं । योनिः । ऋतस्य योनिः; all the three terms are synonyms of water — *Nigb.* I. 12).

26. **Gah**, गाः; **fluids**, liquids, juices (गाः कृष्णानः रसमयान् कृष्णाः — *Sayana*).

27. **Satadharah**, सतधाराः; the ceaseless watery fountains, (धाराकृत्वेन सोमधारा).

**Asascatabh**, ceaseless; separate (असक्तवतः परस्पर संगतः; also असम्बद्धा — *Sayana*).

**Satadharah** may refer to Soma and juices; *hartm* (हर्त) to Indra; *abhi'sriyah* अभिस्रियः, would mean mixed with milk (गोप्तिः अभिस्रसाः) and *udanyuyah*; उदन्युयः, desiring (Indra's rain), and *harim*, हरि, to Indra (इन्), — *Sayana*.

34. **Dhanyaya dhanvasi**, goes for wealth (धन्याय धनेष्यो हिताय धन्वसि प्रभृति — *Sayana*) thou flowest for a mighty wealth—yielding conflict (*Wilson*).

36. **Sapta-svasarab-matarah**; seven sister mothers i.e. seven rivers (पंगा-यसुना etc.) clothe Soma with that water).

**Sapta**, सप्त, may also mean सप्तं-स्वभावाः; one goes everywhere is an extended number, (सप्तं सृष्टा संज्ञा — *Nir.* IV. 26.).

41. Rayim asvapastyam, रथि प्रश्वपस्त्य, riches filling our homes, also having horses in the home (stable), i.e. wealth consisting of horses. (प्रश्वपस्त्य अयाप्त गृहम् —*Sayana*; from root √भृ, to pervade).

**Sah bhandanah ut iyarti prajavatih,** सः भन्दनाः उत् इयर्ति प्रजावतीः, he utters forth praises which are rich in offspring.

The word *bhandana*, भन्दना, (*applause*) is derived from √भन्द, meaning to praise (भन्दते भन्दते; स्तुतिकमणः —*Nir.* V. 2; see also भन्दते, III. 3.4).

43. *Anjate*, अञ्जते, smear *vyanjate*, व्यञ्जते, grease and *Samanjate*, समञ्जते, anoint (प्रञ्जते यञ्जते विविधमञ्जन्ति and समञ्जते समगजन्ति, स्तुत्यर्थत्वाद् श्रणुनवकितः —*Sayana*).

The repetition of the same word is avoided because it is considered more complimentary to use different words. Of course, all the three words have shades of difference in connotation.

**Sindhoh ut' svase**, सिन्धोः उत्पश्वासे, into the seething torrent (सिंधोः उदकस्य रसस्याधारं भूते उच्छ्वासे उच्छ्वृते देहे, "in the breathing of the river"; or going to an elevated place, the receptacle of the juice).

**Pasum**, पशुः, to the one that sees (पशुः द्रष्टारम् । पशुः पश्यते; from पश to see —*Nir.* III. 16, पश्, पश्यत् तस्मादेऽपश्यत्त्वादेवै ते पशावः —*Satapatha* VI. 2.1.4).

It appears that Yaska recognized √पश् as an independent root, and not ordinary form of √पश्, √*drs*.

45. *Vimanah abnam*, a measurer of days (विमानः निर्मता चन्द्रकला हास-वृद्ध्यघीनत्वादहृष्यव्याप्तयः ग्रहं नां दिनानाम् —*Sayana*).

The rule as to the length of day depends in the increase and decrease of the moon's digits, *Soma* being here regarded as the moon.

46. *Tridbatuh*, त्रिद्बातु, the triple liquor or three vessels; द्रोणकलश, *dronakalasa*, आधवनीय, *adhavantya*; and पूतभृत्, *putabhr̄t*.

48. *Suvirah*, सुवीराः, excellent male offspring.

**Vidathe**, विदये, at the congregational gathering.

Atrinah rakasah, अत्रिनः रकासः, voracious wicked forces (पत्तिणः भस्मकात् —Sayana).

### Hymn-87

For verses 1-3, *Samaveda*, II. 1.1.10. 1-3 (677-679).

verse 1, *Samaveda*, I. 6.1.4.1 (523).

verse 4 *Samaveda*, I. 6.1.4.9. (531).

### Hymn-88

For 1, *Samaveda*, II.6.3.13.1 (1471).

verse 2, *Samaveda*, II. 6.3.13.2. (1472).

verse 7, *Samaveda*. II. 6.3.13.3. (1473).

2. Sa im bburisat rathah na ayoji. It has been harnessed like a capacious car that bears abundant treasures to be given to us (स इं रथः स पय रथः न इष पयोजि युज्यते भूरिष्ट नूरेभास्त्य सोदा महः महान् पुरुणि वरूनि घनानि शतम् —Venkata).

Visva nahusya jatani, everyone of us among men, (विश्वा सर्वर्णि नहुष्या नहुष्याणि मनुष्यातानि —Venkata).

Svarsata, स्वर्षता=स्वःज्ञाता=स्वर्षती, in the struggles of life, संप्राप्तामैतत् —Sayana: like शूरसाती=शाजसाती-संप्राप्ताम (Nigh. V.17).

Urdhva, ऊर्ध्वः, is explained as अस्मद् विरोधाद् उभ्युषानि —Sayana.

3. Dhijavanah, धोड्जवनः, with the speed of mind (मनोबेगः: —Sayana) also an impeller towards actions (कर्मणा प्रवर्तयिता —Venkata).

4. Pedu, पेदु, see I. 116. 6.

Paldvah na, पेद. न, like a horse; like a horse of adventure (पेदः परवः न इष —Venkata).

7. Susmi sardhabh na marutam, सुष्मी शर्द्धः न मारूत्स, strong as you are like the army of *maruts* (cloud-bearing winds).

Maruts are the people of gods (मरुतो वै देवतानां तिषः —*Tait. Sam.* II. 2.5.7).

**Sardhah**, शर्धः, strength (शर्धः बलनाम —*Nigh. II. 9*).

**Susmi**, शुभ्यो, the one with strength (शुभ्यं=शस्त्रं, from शोषणास्, *Nigh. II. 9*).

8. **Varunasya**, of Varuna; of the coverer (वरुणस्य वारकस्य —*Sayana*); or the Varuna Raja, the royal Sovereign, the Venerable Lord.

### Hymn-89

2. **Duhe im pita**, दुहे ईं पिता, father milks him.

**Duhe im pituh jam**, दुहे ईं पितुः जाम्, milks him the son of the father.

The father, the heavenly Lord milks and milks him the son of the father firmament. According to Sayana, *pita*, is the protector of regions (पिता पालको लोकः, पितृः पालकात् पितृस्थानीयात् दृशोकात्) and he is *adhvaryu*; who extracts the juice of the Soma which is born from heaven as from a father.

Or, the first milker may be the *Yajamana*, and the second, the *adhvaryu*; *duhe*, or दुहे, may be repeated out of respect.

5. **Samane dharune**, समाने धारणे, in a common shed; in a common asylum.

7. Sayana does not comment on this verse,

### Hymn-90

For verse 1, *Samaveda*, I. 6.1.5.4 (536).

verse 2, *Samaveda*, I. 6.1.4.6 (528).

verses 2-4, *Samaveda*, II. 6.2.11. 1-3 (1408, 1409, 1410).

1. **Rodasyoh janita**, रोदस्योः जनिता, producer of heaven and earth. Soma is the generator of earth by giving rain and of heaven by obtaining the oblation, (तथोः जनयितृत्वं वृष्टिप्रदानहविषप्रापणात्मा —*Sayana*).

2. Varuno na sindhum, वरुणो न सिंधून् as if the rivers meeting the ocean.

### Hymn-91

For verse 1, *Samaveda*, I. 6.1.5.11 (543).

1. Dhiya manoto prathamo manisi, the sacrifice is led by a chosen (प्रथमः) learned (मनोता) priest (मनीषी) (on whom the minds of the gods are fixed, chief (of the gods), receipient of praise, (मनोता यस्मिन् देवानां मनांस्योवानि श्रोतानि सः—वया च वाहृणं “सत्यगद्विते शं मनोस्योतानि —Ait. Br. II.10) इति । प्रथमः सर्वेषां देवानां शूष्यः —the chosen one; the chief; मनीषी । मनस ईशा मनीषा स्तुतिः, तद्वान —*Sayana*).

Manisa, मनीषा, praise; मनीषी, manisi, worthy of praise; the priest (मनोता मेष्वाविनामानि —Nigh. III. 15).

5. Visvavara, विश्ववरा, O universally adorable (विश्वः सर्ववर्णीय —*Sayana*); worthy to be chosen by all.

6. Uru jyotimsi, उरु ज्योतिर्षि, brighten the luminaries (stars and constellations); diffuse the luminaries widely.

*Sayana* takes *Uru* (for *uruni*), with *jyotimsi* (उरु उरुणि भन्तरिक्षे विस्तीर्णानि कृष्ट, ज्योतिर्षि नक्षत्रानि —*Sayana*).

### Hymn-92

2. Sapta viprah sayah, सप्त विप्राः शूष्यः, the seven wise seers (the names are Bharadvaja, भरद्वाज and Kasyapa, कश्यप; Gotama, गोतम and Atri, अत्रि; Visvamitra, विश्वमित्र and Jamadagni, जमदग्नि; and Vasistha, वसिष्ठ, (*Venkata* and *Sayana*).

3. Panca dhikrah, पञ्चधीर, five categories of people, पञ्चजनान् —*Venkata*.

4. Sapta nadyah yahvih, सप्त नद्यः यह्वी, the seven mighty rivers.

### Hymn-93

For verses 1-3, *Samaveda*, II. 6.2.15 1 3 (1418-1420)

verse 1, *Samaveda*, I. 6.1.5.6 (538).

1. *Jah*, जाः, जाया-, wives. The quarters of the horizons are known as sun's wives, because they are made manifest by the light of the sun, (सूर्यस्य जाः प्रादुर्भूता जाया दिकास्ताः —*Sayana*).

2. *Vavasanah*, वावसानः, loved by all and longing for the most divine (वावसानः देवान् कामयमानः —*Sayana*; कामयमानः, *Venkata*). Also, singing with mothers —*Ludwig*. An infant longs its mother and is sustained by her milk.

*Samadhanve*, संधन्ये, sustained has flowed with (*lit.*).

3. *Aghnyayah udhah pra plsyे*, अग्न्यायाः ऊः प्रपिष्ये, nourishes the cow's udder (अग्न्याः इति गोनाम्, a cow, ग्रहनतत्प्रायाः गोः ; ऊः, the container of milk, i.e. the Soma, प्रपिष्ये प्रकर्वणं प्राप्यायति, nourishes). The Soma, entering the herbs, nourishes the cow who eats them —*Wilson*.

4. *Purandbih*, the capacious mind (पुरन्धिः लभीया तदुचिता धीः —*Sayana*).

*Usati*, longing for those (उक्ततो कामयमाना).

*Rathirayatam*, those who possess chariots (रथिरोषताम्, रथो देवामस्तीति रथिराः —*Sayana*).

May thy capacious mind longing for those who possess chariots come towards me (रथिरायत उणाय पुरन्धिः प्रस्तवत्यकृ मा दावने वसूनाम्)=may your capacious mind, speeding on cosmic chariots come towards us to bestow treasures on us, (वासुनो धनानां दावने वानाय).

### Hymn-94

For verse 1, *Samaveda*, I. 6.1.5.7 (539).

1. *Spardhante*, vies with each other (स्पर्धन्ते अद्यं पुरस्ताञ्छोषयाम्यहं पुरः क्षोषयामीत्यहम् हृस्तिक्योप तिष्ठन्ति । ततोऽयं सोमः—each finger as if competes with the other, i.e. accomplishing the work first (in the work of cleansing the Soma plant), each saying as if ! 'I would cleanse it first'; 'I would cleanse it first.'

2. *Amṛtasya dhama*, प्रमृतस्य धाम, the abode of waters; the firmament.

**Svasare**, स्वसरे, at the place of sacrifice; the cow—stall; used in two senses (i) of the laudations on the day of sacrifice, (ii) of the kine towards their stall.

(स्वसरे । सुषट् अस्यन्ते प्रेयंते गावोऽवैति स्वसरे गोऽथम् । तस्मिन्नच्छामिलक्ष्य शाश्व कुर्वन्ति, तद्वत् —*Sayana*).

See I. 34.4; and II. 34.5

### Hymn-95

For verse 3, See *Samaveda*, I. 6.1.5.12. (544).

2. **Guhyanī nama**, the secret names (गुह्यानि धन्त्वाहितानि नाम नामानि शरीराणि — *Sayana*); the secret forms of gods.

4. **Duhanti**, milks forth; the priests milk forth (दुहन्ति ऋत्विजो दुहते । “प्रावाणो वासा ऋत्विको दुहन्ति, *Taitt. Sam.* VI. 2.11.4).

**Tritah**, त्रिः, one who stays in three abodes, i.e. Indra.

### Hymn-96

For verses 5 and 6, see *Nir.* (Appendix) XIII. 25 and 26 respectively.

For 1, *Samaveda*, I. 6.1.5.1 (533).

verses 5-7, *Samaveda*, II. 3.1.19. 1-3 (943-945).

verse 5, *Samaveda*, I. 6.1.4.5 (527).

verse 13, *Samaveda*, I. 6.1.4.10. (532).

verses 17-19 *Samaveda*, II. 5.1.1. 1-3. (1175-1177).

1. **Rabhasani**, रभसानि, hastily made robes of Indra (प्रावस्ते सोमः वस्त्राणि पयांसि रभसानि वेगनिमित्तानि इन्द्रस्य —*Venkata*; रभसानि इन्द्रस्य वेगेनागमने निमित्तानि षस्त्राण्याच्छादकानि पयः प्रभूतीर्ण्याश्रयणानि आ दत्ते भाग्यूणाति —*Sayana*; here is a reference of mixing milk and curds to the Soma.

6 **Devanam Brhma**, the head or the King of gods or *Brahma* of the *rtyiks*, i.e. the head priest (*Brahmin*) (देवानां ऋत्विजां चहा —*Venkata*)

**Padavij Kavinam, guide of the sages** (कवीना पदवीः पदानि स्वलितानि या गमयति स पदवीः —*Venkata*; ज्ञात्वा भूषणाना पदवीः स्वलित पदानि भाषुस्वेन यो योजयति स पदवीः —*Sayana*; one who corrects the misguided or wrong—tracted ones.)

11. **Vanvan avatah paridhīn apa urmu hi**, harming the foes (thyself) unharmed slay the *Raksasas* (रक्ष्यन् यवातः अप ऊँ रक्षासि सम्बद्धन् उत्तरनिश्चितः रक्षासि अप कण्ठि —*Venkata*) (वस्त्रन् स्तोत्रून् संप्रश्नन् । यहा । वनति हिंसायः । भावून् हितून् । यवातः नैरभिषतस्वं परिधीन् परिधीयत एविः सर्वमिति परिधयो राक्षसाः तान् शपोर्णुहि प्रपञ्चादय —*Sayana*)

14. **Devavitaū, in the Yajna or sacrifice** (वीतिः—भक्षणान्) (देव वीतो देवानां वीति भक्षणं वस्त्रिम् स देववीतिवर्णः).

**Vajayuh**, desirous of food (धार्यु) । वेषामन्तं शामगमात्स्त्रवन् — *Sayana*).

**Usriyabhīh**, with milk and milk products (उस्त्रियाभिः; गोविकारे; गोरस्त्रिपत्र —*Sayana*).

17. **Kavī gib'bhi kavyana kavīh**, secret seer or post with words of wisdom; poet with his poem. The word *kavi* means wise, seer or a poet. Soma passes through the filter whilst the songs of praises continue. The Soma itself is the *kavi*, (सोऽयं कवि कर्मचैव कवि सन् सोमः पवित्रं प्रति गच्छति रेगन् पञ्चायामातः —*Venkata*).

19. **Turlyam, dhama**, the fourth region, the *svah loka*; the region of Soma or moon (the region of the moon has been wrongly supposed to be above that of the Sun” (तुरीयं चतुर्थं धाम चान्द्रमसं स्थानं विवक्षित सेवते । सूर्यसोकप्योपरि चन्द्रमसो लोक विषयत इति+यमः पृष्ठिष्ठापयिष्यतः स मायतु रूप्यादिभि चन्द्रमा नक्षत्राणामधिष्ठितः स मायतु) — *Tait Sam.* III. 4.5.1.

20. **Maryo na subbrah**, यर्यो न शुभ्रः, like a highly brightened (neat and clean, and decorated man).

**Camvoh**, चम्बोः, planks or ladies (चम्बोः अधिष्ठेण फलकयोः —*Venkata*)— see also the next verse 21.

23. **Vaneshu, among trees** (वनेषु वृक्षाषु —*Venkata*)

24. **Yoseva, योषेव**, like a lady (स्त्री इष —*Venkata*).

### Hymn-97

For verses, 34, 35, 40 and 41 see *Nir.* (appendix) XIII. 27; 28; 29; and 30 respectively.

For verses 1-3, *Samaveda*, II. 6.2.8. 1-3 (1399, 1400, 1401)

verse 1, *Samaveda*, I. 6.1.4.4 (526)

verse 4, *Samaveda*, I. 6.1.5.3 (535).

verses 7-9, *Samaveda*, II. 4.2.1. 1-3 (1116-1118).

verse 1, *Samaveda*, I. 6.1.4.2 (524).

verses 10-12, *Samaveda*, II. 3.2.20. 1-3 (1019-1021).

verse 10, *Samaveda*, I. 6.1.5.8 (540).

verses 13-15, *Samaveda*, II. 2.1.11. 1-3 (806-808) (with the 2nd person instead of the 3rd).

verse 22, *Samaveda*, I. 6.1.5.5. (537).

verse 31, *Samaveda*, I. 6.1.5.2. (534).

verses 34-36, *Samaveda*, II. 2.2.10. 1-3 (859-861).

verse 34, *Samaveda*, I. 6.1.4.3. (523).

verses 37-39, *Samaveda*, II. 6.1.4. 1-3 (1357-1359).

verses 40-42, *Samaveda*, II. 5.2.1. 1-3 (1253, 1255, 1254).

verse 40, *Samaveda*, I. 6.1.4.7. (529).

verses 49-51, *Samaveda*, II. 6.2.18. 1-3 (1426, 1427, 1428).

verses 52-54, *Samaveda*, II. 4.1.21. 1-3 (1104-1106).

verse 52, *Samaveda*, I. 6.1.5.9. (541).

3. Dhanya, धन्या धन्य, in the firmament. (धन्य = धन्तीरज़, Nigh I. 3, Venkata).

Abhi avar dhanva puyamanah, sound aloud in the firmament when purified (प्रभिस्वर शब्दस्थ धन्या धन्तरिके पूयमानः —Venkata: प्रभि स्वर धन्तिः शब्दय —Sayana).

Yuyam pata svastibhilb sada nah, may you protect us now and ever with your blessings (यूयं पूजाना बहुषचनम् । हे सोम, त्वं नः धस्मान् स्वस्तिभिः कस्याणतमैः पालनैः सदा सर्वं या पात रक्षत पालयत —Sayana).

7. Pada varahah achi eti rebban, पदा वराह एति रेहम्, making a roar like a wild boar with the foot, (Venkata and Sayana both refer to another etymology of *varaha*, वराहारः<sup>9</sup> (effused on a good day, *vara*—good; *ahan*—day), which is an epithet of Soma (cf Nir. V. 4); in that case, *pada* (*pada*) is for पदानि (*padani*), meaning the apodes, i.e. the filters.) (वराहः वरं च तदहश्च वराहः । पदा पदानि तदानन्ति इति —Sayana).

See Nir. V. 4 for *varaha*.

8. Vṛsaganas, वृषगणः, posts of heroes.

Trpalam, तृपल, assailed by or readily assailing enemies, (तृपलतः । तृपलशब्दः किप्र वाची । “तृप प्रहारी । किप्र प्रहारी” । सूप्र प्रहारीं सोमी वेद्यो व । —Nir. V. 12 on तृपल प्रथमा —X. 89.5) —Soma or Indra is so called whose anger is roused and who rushes to attack, who is quick to attack or who attacks while moving.

Amat, अमात्, terrified by the strength of the enemies (अमात् गदाणं वृत्तां त्रासितः सन्तः —Sayana).

Hunsasah, swans; also wounded by the enemy (हंसासः शमुभिहृण्यमाना वृत्ता दृर्घता वा —Sayana).

9. Diva harih dadrse, The Soma (elixir) appears golden-hued (or young) by day. (दिवा महनि हरिः दृरितवर्णः दद्र्शे दृश्यसे न प्रकाशत इत्यर्थः —Sayana).

\*Varahah, means a cloud; it brings वह, the best means of livelihood. There is a Brahama passage: वरसाहारमहार्थः (untraced), —Nir. V. 4.

Sayana explains this to mean that the Soma is not visible in the day light; the word रक्षः (*rakshah*) which he interprets straight-going (ऋक्षुगामी विस्पष्टः प्रकाशयुक्तो वृश्यते), i.e. clearly visible; red or brown; the Soma is visible in the night (नमर्त) only.

17. **Sam'gayim**, शम्जग्योम्, inhabiting happiness (षंगयी सूखत्य निवासभूता —*Sayana*); health-giving.

**Idavastim**, इदावती, one rich in food; food-giving.

**Stukena vita kantani** —Move like kinsmen seeking infants or seeking these lower winds (ध्वरान् वायुन्) thy kinsmen (इमान् वर्त्यन्) as (one seeking his) beloved infant (स्फुक्व वाता) (स्फुक् वात्वा प्रपत्यवचनः । अपत्यानि यथा विचित्तोऽपि दद्यत् —*Sayana*).

**Viciavan**, seeking (विचित्तन् धनादिग्रदानार्थम् गवेणामानः सन् —*Sayana*) (स्फुक् like दृह तोकम्—प्रपत्यनाम —*Nigh. II. 2*).

Indra and the winds are in the relation of praised and praiser, and thus they are *bandhu* (*kinsmen*).

22. **Ksoh**, क्षोः, of the sounding one; vociferous, noisy (क्षोः शब्दादभानस्य —*Sayana*).

**Anike**, in front of (अनीके मुखे).

**Dharmani**, धर्मणि, reason of the praise (धर्मणि निभित्तारक्षमं संयोगे, *Panini II. 3.36.6* इति सप्रभो । धारकं योगक्षेम विषयं कमौद्दिश्य —*Sayana*)—the duty of acquisition (योग) and preservation (क्षमा).

24. **Dvita**, द्विता, the Soma is two-fold. i.e. abides amongst men and gods both (द्विता द्विष्ठा देवेष्वपि मनुष्येषु—*Venkata, Sayana*).

34. **Tisrovacah**, तिश्वोवाचः, the triple speech. the three texts (Rk, Yajuh and the Saman, poem, prose and lyric).

**Vahnih**, वह्निः, yajama, the bearer of oblations; also *Aditya*, the sun ( वह्निः ); also.

**Brabmanab**, the supreme, i.e. the Soma. In the *adhidaiavata* context, *vahni* is the sun but in the *Adhyatmika*, it is the self (वह्निरात्मा वहति; the three speeches (वाचः) are *Vidya*, *Mati*, and *Buddhi*, (Nir. XIII. 27—an appendix)

35. The Nirukta in the appendix (XIII. 28) gives both the types of meaning, the *adhidivat*, and then *adhyatma*; in the former, *gavah dhenavah*, गावः घेनवः, the milch—kine are the sun's rays (रसमयः); in the latter, they are the sense organs (इन्द्रियाणि). They long for the Soma, which in the former case is the sun, (सोमं मादित्य), and in the latter, the self (सोमं पात्मनम्). In both the cases, the wise men (विद्वाः) are inquiring for him (i.e. for rays or for sense organs) with praises (ततिष्ठः).

In the former case, our adorations in the Tristubh metre are united in the Soma and in the latter, the adorations are united in Atman and the seven seers (Nir. Appendix XIII. 28).

(एत एव सोमं गावो घेनवो रसमयो वावश्यमाना। मादित्यं यन्ति । एवमेव सोमं विद्वा रसमयो  
यतिष्ठः पृच्छमाना कामयमाना : मादित्यं यन्ति—प्रधिदेवतः; एतएव सोमं गावो घेनवः इन्द्रियाणि  
वावश्यमानानि कामयमानान्यात्मानं यन्ति—प्रप्यात्मम्; एतमेवाकारीष्व त्रिष्टुभश्च घेनवन्ते—प्रधिदेवतः;  
इममेवात्मा च सप्त ऋषयश्च संनवन्ते—प्रप्यात्मम्).

39. *Padaynah*, पदगः, knower of the hiding places of cattle, stolen by Panis (पणिभिरपहृतःनां गवां पदानि जानन्तः —*Sayana*).

*Svarvidah*, the all-knowing; the knower of the sun of enlightenment (स्वविदः सर्वज्ञः सूर्यं जानन्तो वा —*Sayana*).

*Gah adrim usnan*, गः प्रदि उष्णान्, stole the cattle from rock; found the stolen cows concealed in the caves behind the rocks (उप—  
मुष्ट—इष्णान् in the Samaveda).

47 *Trivarutham*, three-fold protection (from heat, cold and rains, श्व: शीतातपवर्द्धः । तेषां निवारकं त्रिवरूपयम् —*Sayana*).

48. *Camvoh*, चम्बोः, into the cups or the pressing boards (चम्बोः:  
प्रसिद्धवण फलकयोः —*Sayana*).

52. *Pava*, पवा, neat and pure; with pure stream (पवा पवमानया  
धारया).

*Sarasi*, in waters known as the *Vasativari* (सरसि उदके वसतीवदीक्षये)

*Note* :—The word *Vasativari* nowhere occurs in the Rgveda. It is a term coined in the Brahmanic period.

**Vato na jutah**, speedy like the wind (वात् न इव जूतः वेगितः —*Sayana*).

**Puru'medhabh cit.** पुरुमेधः चित्, full of enlightenment ; the object of many sacrifices (पुरुमेधश्चित् बहुविधयः इदंश्चिद् इन्द्रोऽपि)

**Takave,** तकवे, approaching (Soma), moving towards the Soma

(तकवे । तकतिर्णिति कर्मणु विहितः —Nigh. II.14 ; मस्मादोजादिक उन्प्रत्ययः । सोममभिगच्छते स्तृतिभिः —*Sayana*).

54. **Manscatve,** मांसचत्वे, in a fight on horse-back ; (पश्च त्रियमाणयुद्दे —*Venkata*); synonym of horse, मांसचत्वः—horse, —Nigh. I.14 ; a battle (मांसचत्वे । अश्वनामैतत् मस् चरतीति । अश्वः कियमाणयुद्दे । तत्साम्पत्वादयुद्धमिह गृह्णते —*Sayana*)

**Prsane** पृष्ठने, a personal combat : an arm-fight (पृष्ठने स्पर्शनसाध्ये वाहृयुद्दे —*Venkata* ; *Sayana*).

55. **Sam tri pavitra vitatani**, सं त्री पवित्रा विततानि, three out-stretched filters ; these filters are *agni* (fire), *vayu* (wind) and *surya* (the sun) —*Venkata*.

**Ekam.** the fleecy or woollen filter (एकं प्राविकं —*Venkata* ; प्रविवालकृतं परिक्रमं —*Sayana*).

56. **Drapsan,** drops of sap (इम्पान् रसकणान् —*Sayana*).

**Avyam varam,** अव्यं वारम्, the filter of sheep wool.

57. **Kavayo na gvdhrah**, worshippers of praisers greedy of wealth like a vulture, (कवयो न गुद्धाः इममधिकांशमाणाः स्तोतारः).

### Hymn-98

For verse 1, Samaveda, I.6.2.1.5 (549) and (II.5.1.16.1 (1238)  
अभि changed to अभी).

**verse 3, Samaveda, II.5.1.16.3 (1240).**

**verse 5, Samaveda, II.5.1.16.2 (1239).**

**verse 6, Samaveda, II.5.2.18.2 (1330).**

**verse 7, Samaveda, I.6.2.1.8 (552); II.5.2.18.1 (1329) and II.8.2.8.3 (1681).**

**verse 10, Samaveda, II 5.2.18.3 (1331) and II.8.2.8.1 (1679) with viraya for devaya.**

**verse 12, Samaveda, II.8.2.8.2 (1680).**

**2. Druna hitah, while poured (हितः) through the pot (पूरा, द्रोणकस्तेन).**

**Druna** has been taken by Sayana with हियानः: *hiyanah* (ऐन पूर्यमाणः), and **hitah** is explained as “sent forth on all sides”, or “praised by the worshippers.” (पूरा इममयेन द्रोणकस्तेन हियानः । ऐन पूर्यमाणः सन् “हि गतो शुद्धो च”).

**Varma.** mail, cover for body (वर्म कवचं —*Sayana*).

**Avyayam,** अव्ययं, woollen filter (अविमयं पवित्रम्).

**12. Surayah sakhayah,** intelligent friends or praisers (सूरथः प्राप्तः; सखायः स्तोतारः —*Sayana*).

**Vajagandhyam,** food or Soma with flavour and fragrance (वाजगन्धम् वस्तुकर साधूगन्धीप्रेतं सोमम् —*Sayana*).

### Hymn-99

The Rsis (seers) are the two Rebhasunus of the family of Kasyapa (रेषसूनो काश्यपी), Rebhasunu means the son of *Rebha*.

For verse 1, Samaveda, I.6.2.1.7 (551)

verse 2, Samaveda, II.8.1.6.1 (1631).

verse 3, Samaveda, II.8.1.6.2 (1632).

verse 4, Samaveda, II.8.1.6.3 (1633).

1. *Nirojam vayanti*, निर्जिवं परमत्ति, spread out the bright (or white) cosmic filter ; they weave a garment (*Wilson*).

3. *Gavah*, गावः, cows ; *pura nunam surayah*, पुरा नूनं सूरयः, men of wisdom, now and of old, Sayana gives another fanciful interpretation of *gavah*—"which the cows take up in their mouths, "eating it in the form of grass (गावः गन्तारः सूरयः स्तोतारः पुरा च नूनं इवानी च यं सोवरसं धारणिः धात्वयः वसुः धारयन्ति । पिबन्तीति गावत् । यदा । गावो शेनवो य सोमं तृणादिष्ववस्थितमावभिदास्तीतेवृष्टिरियन्ति तृणरूपेण भक्षयन्ति —Sayana).

### Hymn-100

For verse 1, Samaveda, I.6.2.1.6 (550).

verse 6, Samaveda, II.3.2.19.1 (1016) with *vajasataye*.

verse 7, Samaveda, II.3.2.19.2 (1017)

verse 9, Samaveda, II.3.2.19.3 (1018).

### Hymn-101

For verses 1-3 (with variations), Samaveda, II.1.1.18.1-3 (697, 698, 699).

verse 1, Samaveda, I.6.2.2.1 (545).

verses 4-6, Samaveda, II.2.2.15.1-3 (872-874).

verse 4, Samaveda, I.6.2.1.3 (547).

verses 7-9, Samaveda, II.2.1.16.1-3 (818-820).

verse 7, Samaveda, I.6.2.1.2 (546).

verses 10-12, Samaveda, II.4.1.20.1-3 (1101-1103).

verse 10, Samaveda, I.6.2.1.4 (548).

verse 13-15, Samaveda, II.6.2.3. 1-3 (1386-1388).

verse 13, Samaveda, I.6.2.1.9 (553) and II.2.1.2.22.3 (774).

13. **Bhrgavah**, भृगवः, brilliant ones.

**Makham**, मक्षं, villain.

**Aradhasam svanam apahata**, अराधसं स्वानं प्रपहता, drive off the dog, the greedy (अराधसं संसाक्षकमैरहितम् —*Sayana*).

**Martah na vrita tat vacah**, मर्तः न वृत तत् वचः, let no mortal hear the sound (let no mortal come to know it) (तत् वचः वचनं दोषं मर्तः मारकः करिमेजलकारी एवा —*Sayana*, dog, obstructing in the sacred rites).

## Hymn-102

For verses 1-3, Samaveda, II.3.2.18, 1-3 (1013-1015) (with *prana* for *krana*)

verse 1, Samaveda, I.6.2.3.5 (570).

verse 4, Samaveda, I.2.1.1.5 (101) with variations.

2. **Sapta dhamam**, seven abodes or supports (of *Yajna*), i.e., seven metres (Gayatri) etc.), or *Sapta* may mean *Sarpanasilah* (सप्तं सर्पणशीलं) derived from √ृष्ट्, “they effused the Soma with the *Vasativart* water.” (सप्तसर्पणशीलं सतीयं विभिषद्कं: सोममांभृष्टवन्ति —*Sayana*; यजस्म सप्तविष्णुः शारक्षेष्वस्त्रोऽपि: गिर्यं सोमं प्रभिष्टवन्ति, or सप्तविष्णुः उदकैः प्रभिष्टवन्ति, they praise the Soma with seven metres or effuse it with seven waters—*Venkata*).

3. **Yojana**, योजना, measures out hymns ; *Yojanani*, means "roads" or stages. See I.18.5. where Sayana says *Yojana* is "a means for inducing the gods to yoke their horses, i.e., a hymn (योजना योजनानि योजन-कारीणि स्तोत्राणि —Sayana).

4. **Seven mothers**, सप्त मातरः, may be seven waters of seven rivers, or seven rivers.

8. **Rtasya didhitiṁ**, ऋतस्य दीधितिम्, lustre of the rite (दीधति धारकं रथं ; ऋतस्यः यज्ञस्य —Sayana).

### Hymn-103

For verse 1, Samaveda, I 6.2.3 8 (573).

2. **Tri sadhastha**, त्री ब्रह्मस्या, three stations, i.e., the *drona-kalasa* (the wooden cask), a *adhavaniya*, (that into which the *Soma* may run) and the *putabhrī*, —द्रोणकलक, आधवनीय, पूतभ्री, "holding the filtered *Soma*".

3. **Sapta rsinam vanih**, सप्तऋषीणां वाणीः, the speech of seven rsis.

4. **Camvoh**, चम्बोः, cups (IX.97.48)

5. **Vagbadbhī vaghat**, वाघदभिः वाघत, praised by the praisers or priests ; or carried by the priests or fetching wealth for the worshippers. (*पूनानः पूयमानः वाघत उष्मानः वाघदभिः कृत्विभिः —Venkata ; वाघदिगः ऋत्विभिः पूनानः पूयमानः वाघत स्तोत्राणां वर्तनादीनि प्रापयन् परिगच्छ —Sayana*) ; [वाघात इति कृत्विङ्नामः वाघत = priest ; Nigh. III.18].

### Hymn-104

For verses 1-3, Samaveda, II.4.2.9.1-3.

verse 1, Samaveda, I.6 2.3.3.

### Hymn-105

For verses 1-3, Samaveda, II.4.1.9.1-3 (1157-1159.)

verse 1, Samaveda, I.6.2.3.4 (569).

verses 4-6, Samaveda, II.7.3.20.1-3 (1611-1613) with variations.

verse 4, Samaveda, I.6.2.3.10 (575).

## Hymn-106

For verses 1-3, Samaveda, II.1.1.17.1-3 (694-696).

verse 1, Samaveda, I.6.2.3.1 (566).

verse 4, Samaveda, I.6.2.3.2 (567).

verses 7-9, Samaveda, II.5.2.17.1-3 (1326-1328).

verse 7, Samaveda, I.6.2.3.6 (571).

verses 10-12, Samaveda, II.3.1.18.1-3 (940-942).

verse 10, Samaveda, I.6.2.3.7 (572).

verse 13, Samaveda, I.6.2.3.11 (576) and II.1.2.22.2 (773).

verse 14, Samaveda, II.1.2.22.1 (772).

2. **Sutah ayam somah indrasya pavate**, it, the effused elixir, is squeezed and filtered for the resplendent self, or, this munificent effused Soma is filtered for Indra's sustenance (*Wilson*).

**Bharaya sanasi**, inspirer in putting a fight (against evils and evil-doers); worthy of being invoked at the time of battle (भराय सग्रामाय तदर्थं सानसि भजनीयः — *Sayana*).

3. **Apsujit**, conquering in waters (अप्सुजित् उदकाये वृत्तस्य नेता, conquering the Vrtra in waters or for the sake of waters; or conquering *ahi* in the firmament.

**Apah, आपः** = *antariksa*, firmament, Nigh. I.3).

11. **Dhibhibh, धीभः**, by the praises ; by the fingers (धीभिः स्तुतिभिः ; धर्मलोपाभान्दसः ; धीतिभिः शश्वत्प्रभिः — *Venkata* ; also *Scyana*).

13. **Harib ati, हरिः अति**, the green tinted elixir proceeds (हरिः हरितवर्णः अति अचर्तति — *Venkata*).

**Devayuh, देवयुः** desirous of or desired by gods or Nature's bounties (देवयुः देवकामः — *Venkata*. देवान् कामयमानः — *Sayana*).

### Hymn-107

For verse 9, see Nir. V.3.

For verse 2, Samaveda, II.5.2.12.2 (1314)

verse 3, Samaveda, II.5.2.12.3 (1315).

verses 4-5, Samaveda, II.1.1.9.1-2 (675, 676 )

verse 4, Samaveda, I.6.1.3.1 (511).

verse 6, Samaveda, I.6.1.3.9 (519).

verses 8 and 9, Samaveda, II.3.2.12.1-2 (997-998).

verse 8, Samaveda, I.6.1.3.5 (515).

verses 10 and 11, Samaveda, II.8.2.12.1-2 (1689, 1690).

verse 10, Samaveda, I.6.1.3.3 (513).

verses 12 and 13, Samaveda, II.1.2.20.1-2 (767, 768).

verse 12, Samaveda, I.6.1.3.4 (514).

verses 14-16, Samaveda, II.2.2.9.1-3 (856-858).

verse 14, Samaveda, I.6.1.3.8 (518).

verse 17, Samaveda, I.6.1.3.10 (520).

verse 19, Samaveda, I.6.1.3.6 (516) and II.3.1.11.1 (922).

verse 20, Samaveda, II.3.1.11.2 (923) (with variations).

verses 21 and 22, Samaveda, II.4.1.12.1-2 (1079, 1080), with variations.

verse 23, Samaveda, I.6.1.3.11 (521) with several variations.

verse 25, Samaveda, I.6.1.3.12 (522).

6. **Angirastamah**, अंगरस्तमः, most prominent among body fluids.  
(अंगिरसां वरिष्ठः पितृणां नेता —Sayana).

9. **Anupe aksah**, अनुपे अत्ता:, goes to the reservoir placed at a lower level (अनुपे निम्ने देशे कलशे —Sayana).

When the cowherd dwells with kine in a watery place, Soma flows from the milked cows.

**Aksah**, अत्ता:, is formed from √अश्, to go (अश्नोतेरित्येवमेके), (X.89.6 सोमो अत्ता:). Soma scholars think that the word *aksah*, means to dwell in the former and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then Soma flows from the milked kine. According to Sakapuni, in all quotations, the word *aksah* means 'to dwell'. (क्षिगतिनिगमः पूर्वः जरति निगम उत्तर इत्येके । अनुपे गोमान् गोभियंदां क्षियत्यप सोमो दृष्टाभ्यः जरति । सर्वे क्षियति निगमा इति ज्ञाकपूर्णः — Nir. V 3).

**Somah dugdhabbib aksah**, Soma is mixed with milk and curds in the pitcher.

Tosate, तोषते, is beaten (तोषतिर्वधकर्मा —*Venkata* ; निहोषते—वषकर्मणः —Nigh. II.19).

14. Ayavah somasah, आयवः सोमासः, swift (आयवः गमनस्तोत्राः —*Sayana*). Samodrasyn adhvistapi, filter placed on the water vessel ; (समूद्रस्य मन्तरिक्षस्य, of the firmament, अधिविष्टि अधिकं समुसिष्टते पवित्रे, upon the uplifted filter —*Sayana*).

### Hymn-108

For verses 1 and 2, Samaveda, II.1.1.16.1-2 (692, 693).

verse 1, Samaveda, I.6.2.4.1 (578).

verses 3 and 4, Samaveda, II.3.1.17.1-2 (938, 939).

verse 3, Samaveda, I.6.2.4.6 (583).

verses 5 and 6, Samaveda, I.6.2.4.7-8 (584, 585).

verses 7 and 8, Samaveda, II.6.2.6.1-2 (1394, 1395).

verse 7, Samaveda, I.6.2.4.3 (580).

verses 9 and 10, Samaveda, II.3.2.17.1-2 (1011, 1012).

verse 9, Samaveda, I.6.2.4.2 (579).

verse 11, Samaveda, I.6.2.4.4 (581).

verses 13 and 14, Samaveda, II.4.1.18.1-2 (1096, 1097).

verse 13, Samaveda, I.6.2.4.5 (582).

8. Rtena ya rtajata viva' vrdha raja deva r̄tam brhat—Soma is *devartam*, देवरूपः, divine and embodiment of eternal truth ; *brhat*, वृहत्, extensive and great or true and vast *rtajatah*, र्तजातः, brought to the cosmic sacrifice ; *r̄tena vivrdhe*, ऋतेन विशुष्णे, mixed, dressed fostered by or

increased with water. Or, (pour it fourth) for the race of the gods, which water-born is fostered by the water, the king, the gods, the true, the great—*Wilson*.

**Payovrdham**, पयोवृष्टि, mixed with milk, dressed with milk; augmenter of water.

### Hymn-109

For verses 1-3, Samaveda, II.6.1.8.1-3 (1367, 1369, 1368).

verse 1, Samaveda, I.5.1.5.1 (427).

verses 4-6, Samaveda, II.5.1.17.1-3 (1241, 1242, 1243).

verse 4, Samaveda, I.5.1.5.3 (429)

verse 7, Samaveda, I.5.1.5.10 (436)

verses 10-12, Samaveda, II.5.2.19.1-3 (1332, 1333, 1334).

verse 10, Samaveda, I.5.1.5.4 (430).

verse 13, Samaveda, I.5.1.5.5 (431).

verses 16-18, Samaveda, II.4.2.10.1-3 (1160, 1161, 1162) (with variations).

### Hymn-110

For verse 5, see Nir. V.4.

For verses 1-3, Samaveda, II.6.1.7.1-3 (1364, 1366, 1365).

verse 1, Samaveda, I.5.1.5.2 (428).

verse 4, Samaveda, II.7.1.7.3 (1508).

verse 5, Samaveda, II.7.1.7.2 (1507).

verse 6, Samaveda, II.7.1.3.2 (1495).

verse 7, Samaveda, II.7.1.7.1 (1506).

verse 8, Samaveda, II.5.1 11.3 (1227).

verse 9, Samaveda, II.7.1.3.3 (1496) (with variations).

5. **Saryabhibh**, with fingers (*saryah*, शर्यः means fingers : they create works ; *saryah*, means arrows ; they are made of *saccharum sara* (शर). *Sara* (arrow) is derived from √श्, to rend.

(शर्या शंगुलमो भवन्ति, सूजन्ति कर्माणि । शर्या इषवः शरमध्यः । शर शृणाते: —Nir. V.4; Nigh. II.5.

**Saryabhibh na bharamanah gabhastyoh**, शर्याभिः न भरमाणः गभस्त्योः, as with arrows one (pierces), supporting (a bow) with two arms.

### Hymn-111

For verse 1, Samaveda, I.5.2.3.7 (463).

verses 1, 2, 3, Samaveda, II.7.3.10 (1590, 1592, 1591) with some variations.

1. **Rkvibhibh**, with the Rkvens, with grand splendours ; with encomiastic splendours (the word at two places has two meanings. According to Sayana, the first one means स्तुतिमद्भिः, or praises and the second देवीभिः. The seven mouths (सप्तास्त्येभिः) are for taking Soma juices.

### Hymn-112

For verse 3, see Nir. VI.6.

3. I am a bard (काष्ठः), my father (तत) is physician (भिषक्), my mother (नना) a stone-grinder (उपतप्रसिणी), planning in various ways, desirous of wealth, we live, following (others) like cattle ; flow Some ; flow for Indra's sake.

I am a bard, i.e., composer of hymns (कर्ता स्तोमानां). My father is a physician. The word रतः, *tatah*, is a synonym of offspring ; it means father or son (तत् हति सन्ताननाम । शिवर्णा । पूवस्य वा ।). Stone-grinder, i.e., one who prepares barley meal (उपसप्रकीर्णीषकुकारिका).

**Nana**, नना, derived from √नम्, means either mother or daughter (नना नमते । माता वा । दुहिता वा ।) Planning in various ways, i.e., working in various ways (नानाधिया नाना कर्मणः). Desirous of wealth, lovers of wealth (वस्तुयो वसुकामाः). We follow the world like kine. —Nir. VI.6.

4. **Sepah romanvantau bhedau**, शेषो रोमण्वन्तो भेदो, The masculine is attracted towards the pleasure of the feminine grace. (शेषः । शेषो वैतस इति पुंधरजननस्य —Nir. III 21 ; यथा शेषः रोमण्वन्तो भेदो इच्छति —*Sayana* ; शेषः शपते; स्पृशतिकमंगः । वैतसो वितस्त भवति.

**Sepah**, शेषः, and *Vaitasah*, वैतसः, are synonyms of penis. **Sepah** is derived from √ष्ट्, meaning to touch. *Vaitasah*; it is faded — Nir. III.21).

X.85. 37 ; and for वैतस —“Thrice during the day, hast thou embraced me ; त्रिः स्म आहूनः यदयमो वैतसेन —X.95.5.

### Hymn-113

1. **Saryanavati**, शर्यणावति, see earlier references ; (I.84.14 ; VIII.6 39 ; 7.29 ; 64.11 ; IX.65.22) ; in the Saryanavat i.e., at the seat of the innermost consciousness. (In the vicinity of the lake, *saryanavat*, of the Kurukssetra country Jaimini Brahmana, III 64).

2 **Arjikat**, आर्जीकात्, on the bank of a river (the Vedic name, later on given to a region along the river, known as Beas in the Punjab; the country of *Rjikas*, ऋजीकानाम दूरभव आर्जीको जनपदः —*Sayana*) ; also from a straight or plain, and hence sacred region *rju*, straight ; not crooked; आर्जीकात् ऋजोरेकटिसात् पवित्रात् करं —*Sayana* ; आर्जीकीयो विपादित्या ऋजीकप्रभवा वा । ऋजुगमिनी वा —Nir. IX.26 ; *Arjikiya* is called *Vipas*, विपाश्, so called because it rises in *rjuka*, or it flows in straight line).

6. **Gravna some mahiyate somena anandam janayan**, engendering the delight (सोमेन आनन्दं जनयन्) shows his prowess (महीयते) with the grinding stone (शाञ्च) upon the Soma (सोमे) —Wilson (पवमान ! यत चहा आहूणः छन्दस्यां छन्दसे हितो छन्दस्कृतां वाचं वदन् अभिष्वग्राण्डा युक्तःसोमे देवैः पूज्यते, सोमेन देवानां आनन्दं जनयत् । तत्र एव्वाय इत्यो ! परि स्व —Venkata).

10. **Kamah**, wishes (कामः काम्यमाना देवाः —*Sayana*).

**Nikamah**, निकामः, desires (निकामः, नितरामवश्यं प्राय्यंमाना इन्द्रादयः —*Sayana*).

**Bradhnasya vistapam**, abode of the sun (ब्रह्मस्य सूर्यस्य शादित्यस्य विष्टप्तं स्वानम् —*Venkata*; (ब्रह्मस्य सर्वेण प्रजापक्ष्य, the revealer of every one, यदा सूर्येज विना कर्मणि न घटत्स इति सर्वेषां कर्मणां मूलभूतस्यादित्यस्य विष्टप्तं सहस्र्यानं यत्र विद्यते तत्र लोके—*Sayana*; because nothing is done in absence of daylight, hence, the root cause of daylight, is known as the sun.

11. **Ananda, moda, muda and pramuda**, आनन्दादीप्त गोदाश्च भुदः प्रमुदः, shades of differences as in bliss, joy, happiness and pleasure. (अल्पग्रेदो द्वेष्टव्यः —*Sayana*; आनन्दादीनां सूक्ष्मो भेदः —*Venkata*).

### Hymn-114

1. **Rse, O rsi**, the one with penetrating vision (ऋषे सूक्ष्मदृष्टहौ ! —*Sayana*).

**Kasyapah**, कश्यपः = पश्यकः the seer.

**Girah**, गिरः, words of praise, स्तुतिस्त्वा वाचः.

**Namasya**, offer obeisance ; adore (नमस्य पूजय ; नमसः पूजायां “नमो वरिव” इति वच् —*Sayana*).

**Mantra' krtam**, मंत्रकृताम्, hymn-makers ; the seers ; the interpreters of the divine speech.

3. **Nanasuryah**, नानासूर्यः, the numerous suns, since they cause numerous seasons (नानालिङ्गवाद् ऋतूनां नाना सूर्यत्वम् —Tait. Ar. I.7.6 —*Nanasuryah*, may be qualifying *disah* or numerous quarters (नाना सूर्य इति दिव्यिक्षेषणम् —*Sayana*).

**Sapta hotarab**, सप्त होतारः, the seven invokers or priests.

**Sapta disah**, सप्तदिशः seven cardinal points or quarters.

Sapta adityes, the seven suns, born of mother Aditi, (सप्त अदितेः पूत्राः, सप्त आदित्याः —*Venkata*), cf. ग्रष्टौ पूत्रासो मरितेः —X.72.8 (सप्त आदित्याः अदितेः पूत्रा धात्रादयो मातंड वर्जिताः =*Sayana, Dhatr* etc. eight *Adityas* minus *Martanda*).